



Tho. Tryon Gen



Tho. Tryon Gen



A  
TREATISE  
OF  
Dreams & Vilions,

WHEREIN

The *Causes, Natures, and Uses*, of  
Nocturnal Representations, and  
the Communications both of  
Good and Evil Angels, as also  
departed Souls, to Mankind.

Are Theosophically Unfolded; that is,  
according to the *Word of God*, and  
the *Harmony of Created Beings*.

---

*Night unto Night sheweth Wisdom, Psal. 19. 2.*

---

To which is added,  
A Discourse of the *Causes, Natures*  
and *Cure of Phrensie, Madness*  
or *Distraction*.

---

By Tho. Tyson, Student in Physick.

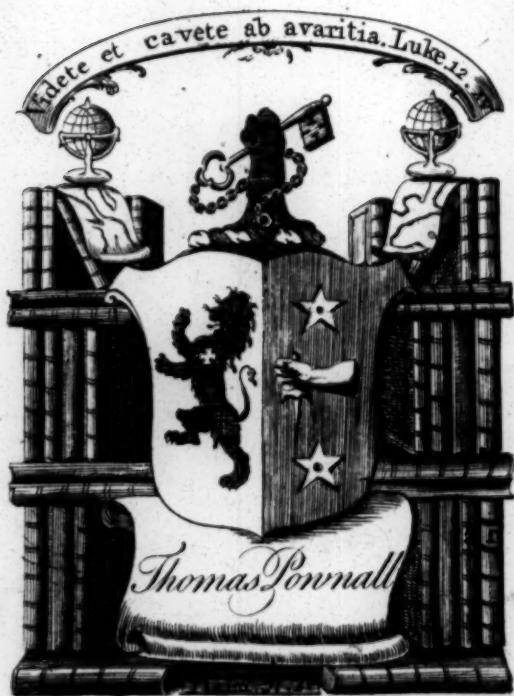
---

The Second Edition.

---

London, Printed and sold by T. Sewle, in White-  
Hart-Court Gracious-Street, 1695.

M.1. Ma 34/6



*The Wicked borroweth & payeth not again,*

Vel. A3 f. 1253

First edition, revised [1857]

Second edition, revised [1857]



THE  
CONTENTS,  
OR  
CHIEF HEADS  
of the Two  
*Ensuing Treatises.*

---

Of Dreams.

---

Chapter 1.

**I**S by Way of Introduction, shewing the Difficulty of this Work; its Usefulness both in Physick, marra! Phylosophy and Divinity.

Objections against the Observations of Dreams, Distinguish'd and Answered.

# The CONTENTS

*Those that have hitherto Treated of this Subject, have done it imperfectly, because they understood not the true Radix of Dreams.*

*The Vain or Superstitious Conceits of many People about their Dreams, no Argument but a Wise and Good man may still regard his, with great profit to himself.*

from Page 1. to p. 11.

## Chapter 2.

*Gives a Definition of Sleep, and shews its Causes, Natures and End.*

*The Mischief when 'tis too long.*

*Also a plain Description of the Nature and Uses of the inward Sence's Faculties of man. VIZ. the common Sence, Phantasie, Judgment, Memory, and where each of them Reside.*

*Why we sometimes remember our Dreams, and sometimes not.*

*Of those that Talk, Rise, Walk, &c. in their sleep; the Causes thereof, and how to prevent it; as also of those that are troubled with the Night-Mare; its Causes and Cure.*

from Pag. 11. to 26.

Chap.

# The CONTENTS.

## Chapter 3.

Layes open the general Cause or Radix of Dreams, whence they are derived; viz. from the ever active property of the Soul, that really we never sleep without Dreaming, and the reasons why we do not sometimes perceive it.

That there is no standing still in the ways of God or Nature; whence occasionally is discoursed, why young Converts, very zealous at first, do afterwards decay in Grace and Knowledge: the Advantages of being sober and serious, and pressing on after greater Acquisitions and Attainments.

from Pag. 26. to p. 47.

## Chapter 4.

Treats of the Causes of Dreams more particularly; where seven Causes are assigned: viz.

1st. The Constitution.

2dly, The Profession or Course of Life.

3dly, The influx of the Planets.

4thly, Diet or Medicine.

A 3

5thly,

## The CONTENTS.

5thly, Evil Spirits.

6thly, Good Spirits and Angels.

7thly, and lastly, Extraordinary Visions from God; all which are severally handled, and the whole reduced into a threefold Radix; viz. either 1. from the outward Principle of this World; or 2. from the dark wrath, or 3. from the friendly Divine Principle of Gods Love and Light: and how by your Dreams you may know which of these three Principles do predominate in your Souls; with a distinction of the several kinds of Dreams, arising from each Complexion, Sanguine, Cholerick, Melancholy and Phlegmatick; as also, of those that flow from each of the seven Planets

from Pag. 47. to p. 58.

### Chapter 5.

Contains a deep and serious Discourse; proving that Dreams are a Figure or Resemblance of the Condition of Souls after Death.

The representations in Dreams are real to the Soul, whilst we sleep, tho they seem fantastick



# The CONTENTS.

fantastick to us after we wake, by reason of the vast difference between the material and immaterial Worlds.

from Pag. 58. to p. 68.

## Chapter 6.

Shows how departed Souls Communicate with persons living, in Dreams, and sometimes in Apparitions.

What kind of Bodies such Apparitions have, and whence taken.

How long such Bodies can endure.

Burning of dead Bodies a means to prevent the appearing of their Spirits, and why.

A necessary Note for Midwives.

That it is easier for departed Souls to communicate with us in Dreams, then by Apparitions.

Here is likewise discoursed of the Communications of Angels with men.

How Spirits either good or evil are attracted by sympathy or simile, and their effects, whence the vanity of mens imaginations and desires do in a great measure proceed

from Pag. 68. to p. 89.

Chapter

# The CONTENTS.

## Chapter 7.

*Treats particularly of the Offices rendered to men by good Angels.*

*The Ground of mixt Thoughts & Actions.*

*The Shapes wherein good and bad Angels appear, and the Reasons thereof.*

from Pag 89. to p. 125.

## Chapter 8.

*Rehearses in order several Scripture-Examples and Testimonies touching Dreams, and discants thereon; illustrating thereby many difficult Texts.*

from Pag. 125. to p. 143.

## Chapter 9.

*Discourses of Angels-Guardians of Countries, and particular Persons, and their Offices towards men, mentibned in Scripture; and how men do conciliate their assistance (not by invocation or worship, which is not due to them) but by simile, as they increase in Faith, Holiness and Innocency*

from Pag. 143. to p. 176.

Chap.

# The CONTENTS.

## Chapter 10.

*Why man cannot communicate with Spirits in his outward Sences; but in Dreams and Extasies.*

*It also treats of strange material Figures represented, Calls heard, Blows received, and the like before Death.*

*Of middle Spirits.*

*Against telling of Dreams.*

*Why Dreams are always represented in corporeal Forms; and in what sence mens Works are said to follow them after death.*

from Pag. 176. to p. 202.

## Chapter 11.

*Offers reasons why we are not to think that these Communications from good Angels by Dreams, and the like, so frequent in former times, are not now wholly ceased.*

*Together with the Reasons why the same are so Rare and Seldom.*

from Pag. 202. to p. 219.

Chap.

# The CONTENTS.

## Chapter 12.

*The causes why Dreams are always represented actually present.*

*As also of the means tending to promote intellectual Communications, the Excellency of Temperance, and a regular Diet, and sober virtuous course of Life; and that it doth mightly advance true significant and profitable Dreams, and helps to make an honest useful Improvement thereof.*

*Also a Conclusion of the whole, exhorting to Piety, Holiness and Innocency.*

*from Pag. 219. to p. 249.*

# The CONTENTS.

---

## Of Madness.

---

### Section 1.

**D***efines the several sorts of Distraction, that the same ariseth not so much from Excess of any of the Humors, as from irregular Passions of the mind, and poisonous Ferments.*

Pag. 249, 250, 251.

### Section 2.

*The particular Passions most apt to cause it.*

Pag. 251, 252, 253.

### Section 3.

*The manner how they disorder the Soul.*

Pag. 253, 254, 255, 256.

### Section 4.

*Pride the general cause of several sorts of Madness.*

Pag. 256, 257, 258.

Section

# The CONTENTS.

## Section 5.

*Madness is a bringing forth of all conceptions or imaginations, as fast as they arise, without any choice.*

from Pag. 258. to p. 261.

## Section 6.

*They have no Vail to cover or disguise themselves with.*

Pag. 261, 262.

## Section 7.

*Most of the actions of men are worse, and more mischievous and silly, then those of common Madmen; proved by particular instances.*

from Pag. 262 to p. 267.

## Section 8.

*The several species of Madness; and how by their Carriage you may know what Principle is most predominate in each.*

Pag. 267, 258, 269.

Section

# The CONTENTS.

## Section 9.

*A description of Madness, according to the seven Planets, that the Stars, especially the Moon has great Power over such dis-temper'd People.*

from pag. 269. to p. 274.

## Section 10.

*The humours of Drunkenness and Phrensie compared.*

from Pag. 274. to p. 279.

## Section 11.

*Why Mad people are stronger, and can endure more Cold and Hunger, then when in their Sences.*

from Pag. 279. to p. 284.

## Section 12.

*Of the Original Seat or Spring of Madness in the Body, that is is the Spleen which first disorders the Brain.*

Pag. 284, 245, 286.

Section

# The CONTENTS.

## Section 13.

*Of External Causes of Madness, as by the bite of a mad Dog, eating Jarantula, Hanbane, and the like.*

Pag. 286, 287, 288.

## Section 14.

*Of the Cure of Madness, why no more successful: Humble Advice to the Governors of Bethlem, to restrain their Officers from admitting swarms of people to come in and prate with the poor distracted people; showing the several mischiefs thence arising, and intimation of the right method of Cure. from P. 288. to p. 296.*

## Section 15.

*A fine Experiment of Curing such as are bitten by a mad Dog, recommended to Tryal in all other sorts of inveterate Madness: And Concludes, with advice for preventing disorders of Mind.*

Pag. 296, 297, 298, 299.



6

---

A  
DISCOURSE  
OF  
Dreams  
AND  
Visions, &c.

---

The INTRODUCTION,  
*Shewing the Difficulty, and yet Usefulness of this Subject; and how Imperfectly the same has hitherto been Handled by Others.*

**T**HE matters we propose to handle in this Treatise, are abstruce, various, profound and mysterious, since man has so far

## The Introduction.

*Eclipsed* those glorious Intellectual *Beams* planted in his nature by the *Father of Lights* ; since he has interposed such a Chaos of gross *Imaginations* and *Earthly Affections*, and *Clouds of Bituminous Smoke*, fetcht from the *Infernal pit*, so that he seems altogether enveloped with a pithy *Darkness*, Dismal as that of *Egypt*, which *might be felt*, and is forced (as the Prophet speaks) to *grope even at noonday*, being become almost an utter *stranger to himself*, and all the marvellous Works of his Creator, insomuch that the most *Towering Mortals*, that call themselves *Philosophers*, feed their half-famish'd intellectuals with *Airy Notions*, instead of *Solid Speculations*; blunder on, Hoodwink't by *Tradition*, in a constant flesh-pleasing *Road of Error*, and a *Contentious Sophistry* of Words, whilst in Truth, they know nothing, as they ought to know of *Themselves* or their *Maker* ;

of

of the principals themselves are composed of, or what makes them *Men*; much less are they acquainted with the *Sympathetical Harmony of the Universe*, that *true Musick of the Spheres*, that *Golden Chain* which unites Heaven and Earth; nor indeed do they ken the Reason of the most obvious operations of *Nature*. Now 'tis no wonder if a Discourse of such *sublime Subjects*, as the Entertainments of our **Souls** (during the Body's Nocturnal repose) when they having shaken off for a time the Fetters of the Senses, are *upon the Wing*, in the Suburbs of *Eternity*; of the *secret Intercourses of Spirits* with Humanity, and the *wonderful Communications* of the *divine Goodness* to his Servants in **Dreams** and **Visions**. 'Tis nothing strange, I say, if such discourses seem very uncouth and extravagant to their unprepared Apprehensions; nor is it unlikely, that (as pride is always a Companion of Self Conceit-

ted Ignorance) they should *scoff* and *deride* the very mention of such things with the highest Contempt.

But as we write not to such Spirits, that like the *deaf Adder*, will not *hear the Voice of the Charmer* charm be never so wisely, people full of themselves, that is of *Noise* and *Vanities*, so to the *meek* and *modest* souls, that in humility daily wait at the Gates of *Wisdom's Temple*, have some hopes that this discourse may be both acceptable, and in some kind useful.

I acknowledge, 'tis very difficult, and not to be undertaken by such *weak unlearned unworthy Worm*; 'tis not therefore on any Confidence of *Self-strength, Wisdom* or *Knowledge* but in, by, through and under the Assistance of that illuminating Spirit which reveals *Secrets* to *Babes*, and giveth both the *will* and the *deed*, that I with fear and trembling begin this disquisition, according to the proposition

tion of Light he hath, or shall be pleased to grant unto me; and therefore as the wise and holy Ancients commend every important Enterprize with *Humble Prayers* (*for the fear of the Lord is alwayes the beginning of Wisdom*) so with an intire Resignation, on the benedict knees of my soul, at his adorable Footstool, I beseech *His All sufficiency* to supply my Weakness, *His Truth* to sustain my Error, *His Wisdom* to enlighten my Dulness and ignorance, that I may, in some measure, comprehend and explain those *condite Mysteries*, and the knowledge thereof encreasing, be serviceable to his Glory and the profit of those that fear his name, and desire to live unto him, and be partakers of his blessed Kingdom of *Love and Glory*.

Yet it is not unlikely that some good and very well-meaning persons being sway'd with popular opinions, and possessed with certain narrow

principles, which they have long imbib'd, without ever thoroughly examining, or so much as inquiring into; nay, never in their Lives having deliberately thought upon the *nature of the things* here treated of, may think our pains very superfluous, and that the whole subject of Dreams is altogether Vanity, or perhaps, as some may conceive Superstitious, and unlawful to be taken notice of. But if these honest souls will be pleas'd but to consider,

*First*, That Physicians generally agree, that the natural temperament or *complexion*, and consequently many times the secret Diseases of persons are as soon, or better found out by their *Dreams*, than by any outward signs.

*Secondly*, That since the *Heart of man is deceitful above all things*, therefore for him that would truly *know himself*, it has by the wise Doctors of *Morality* been always advis'd to  
take

take notice (amongst other things) of his usual *Dreams*, there being scarce any thing that more discovers the secret bent of our minds and inclinations to *Vertue* or *Vice*, or this or that particular Evil, as *Pride*, *Covetousness*, *Sensuality* or the like, then these nocturnal fallies and reaches of the *Soul*, which are more free & undisguis'd, & with less reserve than such as are manifested when we are awake.

*Thirdly*, If they shall call to mind (which I more especially advise them to do) that as *Dreams* are one of the clearest natural arguments of the *Immortality* of our *Souls*, so they were one of the usual ways, whereby God vouchsafed of old to *Reveal* his commands and secrets to the *Prophets* and holy men; and that it is one of his gracious promises, touching the *Glory* and fuller manifestations of the *Gospel* dispensation, that then their young men should See *Visions* and their old men *Dream Dreams*. And

if withall they shall without prejudice read over what we have candidly written touching all these Considerations, and many other Remarkable matters relating thereunto in the following Treatise. When, I say, in a true Light they have seriously laid to heart all this, I am apt to think they may find cause to entertain *other* Conceptions, and more favourable Sentiments, and judge this hitherto too much neglected study, well worthy of their future Regards; I call it *neglected study*; for though not few of the Antients, and some of latter times have written concerning *Dreams*, as *Aristotle*, *Theophrastus*, *Artimedorus*, *Cardan*, &c. yet did they not sufficiently comprehend the *true Nature*, Source, Original or Radix thereof, nor the real Distinctions that are to be made of them, and whence each kind do proceed; but have treated of the same so Darkly, and at Random, with so little assurance



to the whole Book.

9  
rance and probability, that amongst a Thousand *Significations* by them assigned, we shall hardly find two or three *true*, having no more solid Root or Experience for what they advance, then Conjectures or Imaginations, whereof they have made large Volumns, which do but render those that mind them, more anxious and perplexed than before.

And though abundance of ignorant People (foolish Women, and Men as weak) have in all Times, and do frequently at this day make many ridiculous & superstitious Observations from their *Dreams*, which for the most part arising from the meer sensitive brutish nature, do indeed signifie no more than those of Beasts (as we shall more fully demonstrate in the following discourse) yet still the Essential nature and use of *Dreams*, may justly be said to be neglected, because instead thereof, vain and idle notions are imbraced,  
just

just as if a body should go to chop with a Saw, or to saw with an Ax; he uses indeed those Instruments, but absurdly, and to no purpose but his own Detriment. And yet ought not this common abuse of misconstrued *Dreams*, at all to derogate from the worth of the thing it self, duly regulated, any more than because some men are drunk, therefore we should with *Licurgus*, cut down all Vines; or because many greedy people surfeit themselves with *Victuals*, or rashly prejudice their Health, by *Tampering* with *Medicines* they do not understand, therefore we should abandon *Food*, and all sorts of *Physick*. 'Tis certain every thing has *two Handles*; and so much is man degenerated, that he generally lays hold on the worst. Thus he turns *Religion* into *Superstition*, and the most *useful* things into the most *destructive*. But all this still happens through his own ill conduct & Error.

## CHAP. II.

*Of Sleep, its Causes and Natures: The internal Senses described: With a digression touching those that walk in their Sleep; as also of the disease commonly called, The Night-Mare.*

**T**O Discourse Effectually of *Dreams*, it will be requisite to premise some brief Considerations touching *Sleep*, which is the stage whereon those Phantasms and Representations are acted, and the time in which our souls are taken up with the business of *Dreams*.

*Sleep* is the natural Rest of a living Creature, or a partial temporary Cessation of animal Actions, and the functions of the external Senses, caused (immediately) by the weakness of the Animal Faculty, proceeding from a Sweet and stupifying Vapour, arising from  
the

the Concoction and Digestion of the Alimentary Food Exhaled from the Stomach, and thence ascending to the Brain and watering and bedewing it with unctuous Fumes whereby the operations of the Senses are for a time obstructed, to the end the powers both of the Mind and Body may be recruited, refreshed and strengthened. But besides the Exhalations from the Concoction of the Food received, and the native frigidity (or coolness) of the Brain, congealing those exhaled Vapours, there are many accidental Causes, which by consuming the Spirits, occasion Sleep, as overmuch Labor, Weariness, immoderate Heat, intense Cold, overmuch Evacuation; things which pleasingly amuse or charm the Spirits, as Musick, the murmurs of soft falls of Waters, profound Cogitations, Darkeness, or the departure of the Sun from our Horizon; for all Light is both active and actuating; so the Sun being the

## Dreams and Visions. 13

*Vehicle* or *image* of *Intellectual Light*, and *Fountain* of *Light Natural*, not only heats and vivifies, and communiceth a certain briskness and cheerfulness to all Creatures by his presence, but also by the consequence of his with-drawing, or absence, strikes a certain occult and doleful sense of sadness on the spirits of all animated creatures, by reason of the defect of his exhilarating Beams: *Lastly*, There are certain stupifying Medicaments drawn from Somniferous Herbs and Plants of the Vegetable Kingdom, as *Poppies*, *Lettice*, *Opium*, and the like, which are easily able by their vapourous Quality to overcome the Brain, and thence occasion *Sleep*.

Whence it appears that the *material Cause* of *Sleep* is a vapour exhaling and ascending the *Brain*, which vapour sometimes proceeds from diseased corrupted Humours, and when the *Sleep* is not natural, but

unsound, troublesom, & the symtom of a disease. The natural vapour is that which either ariseth from the Concoction of the aliment in the Stomach, which generally causeth a man's *first Sleep*, which therefore is more sound, deep and vehement, by reason of the more *gross Exhalations*, and more turbulent, by reason of the impurity of the vapours, or else 'tis the *Ebullition*, or Boyling up of the more fervid Blood, which commonly causeth morning Sleeps, which are more sweet, light and apt for *Dreams*, by reason of the more pure vapours, and the more rare and perlucid Exhalations; but when the same is too long continued, 'tis apt to fill the head with vapours, which being so over filled, is disturbed, and Akes, and occasions *Rhumes*, *Catarhs*, *Consumption of the Lungs*, and many other inconveniencies, which all people should take special notice of, and endeavour to  
pre-

prevent especially the nice and *Slothfull Dames* of the Female Sex, who both by their Constitution and want of Exercise, and ill customs in this kind, do more abound with moist Humors, and consequently are more obnoxious to those Mischiefs. The Form of Sleep consists in a free and willing cessation of the external Sences; for when the first *Censorium* (which is called the *Organ* of the common Sense) is bound and obstructed with a soporiferous vapour, the external Actions of the animal Functions cease.

Here is to be noted, that as the *outward* Senses are Five in number, viz. *Seeing, Hearing, Feeling, Tasting* and *Smelling*, of which, if any one remain free, and not affected, sleep cannot be perfect, as where any one of them, in a person that has the use of them all, happens to be affected, such person cannot be said to be composedly vigilant: So there are  
also

also Four other Senses, called Internal, because seated within the Brainpan, and whose objects are not only the species of things *present*, but they perceive the sensible species of things *absent*, *past*, and to *come*.

1<sup>st</sup>, The first, called the *common Sense*, where all the diverse Objects apprehended, or rather communicated by the outward Senses, are assembled, and gathered together, to the end they may afterwards be compared, distinguished and discerned the one from the other, which the particular Senses could not do, being every one attentive to his proper object, and not able to take cognizance thereof, or of his Companion; for to speak properly, we know not what we see *simply by our Eyes*, or hear by our *Ears*, but by our *common Sense*, which judgeth rightly thereof, the other being but the *Organs* to bring the representations of things thither to be censured



red and judged of, whence properly all their Objects and Offices may be said to be his.

2dly, The *Phantasie* doth more fully examine the species perceived by the common Sense, whether of things present or absent, keeping them longer, and thence making new and compounded Images or Conceits of *its own*. Its Objects are, all the species communicated thereunto by the *common Sense*, whereby (especially in the Melancholy People) it fancies many other things, as *Centaurs*, *Chimera's*, and a thousand odd Forms which never really had being in the Nature of Things; yet it is to be noted that the parts thereof must alwayes consist of such thing of which we have seen, read, or heard of; it is (or ought to be) in men Govern'd or regulated by *Reason*, but in Beasts it seems to be the highest Faculty their nature is endued with.

C

3. Judg-

3. *Judgment* ( or Reason ) is a Superiour Faculty in man, appointed to Rule over all the rest , the Guide of Actions, or judg of the little world, to approve of what is good, and reject what is Evil.

4. *Memory* is a Retentive Faculty of the Soul, whose Office is to Register up all the species which the other senses have introduced, that they may be forth-comming , or ready when occasion shall serve, or they are called for by the *Phantacy* or *Reason*; whence some to illustrate the use of all these powers, have compared them to a Court of *Judicature*, the outward Senses being as *Solicitors* that bring the *Causes* ; the *Common Sense*, as the *Master of Requests* , who receives all their Informations; the *Phantacy* like the *Lawyers* and *Advocates* , that bandy the business to and fro in several forms , with a deal of noise and buffle ; *Reason* , as the *Judge* , that having calmly  
heard

## Dreames and Visions. 19

heard each parties Pretentions, pronounces, an upright Sentence; and *Memory* as the *Clark* records the whole proceedings.

Whether these several Faculties have *distinct Seats*, or *Cells* in the *Brain*, has been much disputed by *Anatomists*, *Physitians* and *Philosophers*: The great Argument of those that would have it so, is that 'tis certain by Experience ( which they confirm by many Instances ) that sometimes one of these may be hurt, and the other remain sound, as that the *Phantacy* may be impaired, yet both *Judgment* and *Memory* remain unhurt: The *Judgment* cract, yet *Phantacy* and *Memory* active, and the *Memory* Spoilt, yet *Phantacy* and *Judgment* ( as to things present ) good. But as in the *Stomach* by several distempers, several Faculties are hurt, as by *moist* diseases, the *Retentive*; by dry, the *digestive*; and yet it will not thereupon follow,

the *digestive* and *Retentive* have distinct Organs or Seats ; So it may possibly happen in these *Faculties* of the *Brain*, without assigning to each a distinct Cell, though the common Opinion (and for ought I know it may be true) is, that the *Phantasie* resides in the formost, the Judgment in the middle, and the Memory in the hindermost Ventricle of the Brain.

But to reduce what has been said of these internal *Senses* to our present Subject; you are to note, that the Imagination is ever busie, and (as far as I can perceive) never *Sleeps* ; the *Judgment* or *Reason* for the most part, is impeded from acting, especially after its common way or outward Fashion, when a man sleeps. The *Memory* sometimes is more, and sometimes less clouded and obstructed, according to the nature of the fumes sent up; and hence it comes to pass, that we have sometimes a clearer, sometimes a more confused, and some-

sometimes scarce any Apprehension or Remembrance of our *Dreams* when we awake. But of this we shall have occasion to speak further, in the following Discourse.

And in the mean time shall conclude this Chapter of *Sleep* with a brief Account of two strange accidents that are wont to happen to some people therein ; that is to say, of such as *walk in their Sleep*, and of such as are troubled with that which is commonly called, the *Incubus*, or *Night-Mare*.

As touching of the first, that some people there are, who whilest they are fast asleep, leap out of their *Beds*, unlock *Doors*, go into the *Streets*, and sometimes on *Tops of Houses*, or other dangerous places, where they would not go waking, and if not interrupted, will again return to their *Beds*. The matter of Fact, I say, is so notorious, that I need not spend time to prove it by

C 3      instances,

instances, since I think there are few but know, or have been most credibly inform'd thereof, among some of their Acquaintance : But the Cause or Reason of all this is more occult, which I shall endeavour to discover, as it occurs to my present thoughts.

'Tis observable, those that have these Vagaries, are generally (and I think I may say always) *young people*, in the flower of their years, and strength, of *Sanguine Complexions*, active, sprightly, and full of Blood ; I am therefore of opinion that this comes to pass by that abundance of Blood swelling, and as it were frothing out, boiling and active spirits, which ascending to the *Brain*, stirs up and stimulates its *Faculties*, whereby it performs its actions to these strange motions and effects ; so that the Body, by the impulse of the animal spirits, which contains in the *Brain*, the strength of  
the

the Nerves and Muscles, that is, the Instruments of *Motion* is carried forth, and even in *Sleep* excited to those actions. For persons of this condition, are of a thin and curious contexture, small bulk, but of great agility and a fervent mind, whence, if they can but take hold of any thing with their Fingers and Toes, being then void of all fear, because incensible of any danger, they sustain themselves thereupon, and accomplish such things, as waking they would dread to attempt.

But if in such Bodies the Humors shall be fermented to a lesser degree, and a smaller ardor and agitation of the spirits, then they only talk, cry out, move and fling themselves about, as if they would jump out; but yet still contain themselves in their Beds, because the spirits are not strong and violent enough to raise the body: and the proper Cure of this I conceive will be to use a spare diet,

diet, and perhaps, in some Cases *Blood-letting*, and especially to endeavour to keep their minds in a cool temper, without inflaming it with *passions*.

As for the other sort, *Viz.* those that in their sleep are troubled with the *Incubus* or *Night-Mare*, they seem to be of a temper contrary to the former, *Melancholy*, of few gross spirits, and abounding with *Phlegm*, and in children and young people through Fear, and sleeping supine, and lying on their backs: And tho the Vulgar, when they are thus affected, conceit it some external thing comes and lies upon them, which they fancy to be some Ghost, or Hob-Goblin, yet the truth is, it proceeds from inward Causes.

This Disease being an obstruction of *Motion*, or an interception, especially of *Breathing* and *Speech*, with a false apprehension of some heavy thing lying upon their Breast,



Breast, and as it were stifling them, occasioned, by means the free penetration of the Spirits to the Nerves is hindered, the passages being stop'd by a surcharge of the aforesaid Humors.

This happens most to such as use to lie upon their Backs; and whilst it is upon them, they are in great Agony, being unable to speak, but strive to do it with imperfect groans, but if any person speak to hem, and call them by name, the animal spirits being excited, force their way, and the oppression ceases; or if they can move, or turn the body on one side, and especially if the Breast be rubbed to dissipate the Humor. The Cure is to be effected by a regular diet, and such as may generate good spirits, and prevent the increase of *Melancholy* and *Phlegm*; avoid full *Suppers*, and excess in *Liquors*, which oft occasion the Disease; use convenient purging, and sometimes breathing a Vein may be expedient,

pedient, especially in *Women*, in certain obstructions peculiar to that Sex: the black Seeds of the Male *Piony* are much commended in this Distemper.

Thus much (though it be a digression from our main Subject) I thought fit (having this opportunity) to say of these two Nocturnal disturbances, conceiving it might be of use and satisfaction to some Readers.

### CHAP. III.

*Of the General Cause of Dreams, or Radix, whence they are derived in Nature.*

**I**T is a Truth generally acknowledged, but seldom so well considered as it ought to be, that *Man* is the compleat *Image* of *God* and *Nature*, and contains the *Principles* and

## Dreams and Visions. 27

and *Properties* of all things *Corporial* and *Incorporeal*, that he is endued with an *Elemental* or *Palpable* body, actuated, enliven'd or informed by an *etherial* spirit, and so answers to the great *Body* of the *World*, from whence the same is taken, and is an *Abridgment* or *Epitome* thereof, or if you please, its *Son*, or *Off-Spring*; and as it doth contain all the true *Properties* of the gross *Elements*, viz. *Earth*, *Air*, and *Water*, which are as it were the *Mothers* of the *Body* that nourish and sustain it: So he has also the *Principle* of *Fire* and *Light*, that is, *Soul* and *Spirit*, which gives *Life* and *Motion* to the *Body* of *Flesh*, and answers to the *Soul* of the great *World*, or that mighty *Spirit* which is moving, vivifying and most wonderfull creative and conservative *Power* in this vast *Systime* of things, which we call the *World*, and which does preserve and sustain it, and every part thereof, in  
Beauty,

Beauty, Splendor and Harmony, which living and creating power does never *stand still* or cease from generating and operating; for if it should, the whole Systime or Body of this World, would immediately fall and perish, as the Apostle *Paul* saith, without the Spirit, the Body is dead, and profiteth nothing.

The like is to be understood in the *little World* [*Man*]; all lively Motion, strength, vigour and beauty resides in the Spirit or Soul, in which there is no standing still, Idleness or Cessation, no more than there is in the *great world*; and as the universal spirit or power of the Lord is always forming, shaping, and bringing to manifestation the hidden mysteries of Eternity and cloathing the various Spirits with Elemental Bodies, the like does the Soul and Spirit in *Man*, it is always in motion and generating, and as  
the

the Scripture saith of the wonderful and ever-blessed Creator, *That he slumbereth not, nor sleepeth*: for sleep does truly signifie death and weakness, and nothing sleepeth but what is *mortal* and finite. So the soul and spirit in man sleepeth not, as being the Breath of God and Eternal; for in God there is no Time, nor Seasons, or divisions of Time, as nights, days, years or the like, nor any use, as to himself, of Sun or Moon, but they are Creatures made by him for the Accomodation of this lower World, and the Inhabitants thereof, as St. *John* in the Revelations doth declare, speaking of the *new Jerusalem*, or Super-Cælestial Paradise, *There was there neither days nor nights, nor Light of the Sun or Moon, but the divine Power and Spirit of the Lamb was the Glory and Light thereof*. And this Glympse of the ineffable Splendor he saw upon the *Lords-day*, when he was in the spirit, not in  
the

the operations of the senses of the external Nature or Body of this world, unto which the properties of the *natural sleep* do belong; but the Soul or Spirit cannot *sleep*, for then it could not be eternal, but when the Body and Senses lie lock't up fast in the Arms of *Merphens*, then is the soul or spirit as it were unchain'd or unbound, as being free'd from the continual Interruption of the senses and Earthly dispositions, which whilst they are waking, and in full strength and vigour, do captivate the soul, and hinder its generating and progress in that manner, as it doth when the body is a sleep or dead; for the *soul* of *man* hath so great Power, when freed from the Earthly Quality and heavy sensual power, that it can make something where nothing is, and from the Representations of Swords or Guns, Fire or Water, as real, when and where there is indeed no  
such

such palpable substance, but it is real and substantial in the spirit, even as the good and evil words and works of men, shall be unto them in Eternity; their works do follow them, not after the manner of this world, but in the Spirit, yet real and essential. Now it is from the Soul or Spirit in man, which is the Image of the divine Eternal Spirit, and never standeth still, Sleepeth or Slumbereth, whence *Dreams* and all Nocturnal Visions do arise and proceed; for whilst the Senses and Powers and Faculties of the outward Nature do sleep, rest or cease from their Functions, the Soul and Spirit ceaseth not from its operation, but goeth on forming, figureing, and Representing of things as real, and substantial; for in truth (though oft times we perceive it not) and more often cannot remember particulars, yet when ever we sleep  
we

we *dream* ; for you may as well imagine Fire without heat, Sun without Light, as to conceit that an Intellectual *Immortal Soul*, can for one moment cease from Actions suitable to its Nature,

But here some will be apt to object and say, *This is a strange Paradox; for if we always Dream in some kind or other, as often as we sleep, how is it that we but seldom perceive, or are sensible of it? Sure if the Soul and Spirit be as you teach, evermore busie in framing and representing of things, we should remember somewhat of the matter whereas we sleep soundly for several nights together sometimes, and cannot remember that we had any Dreams at all.*

To this I answer, That the thoughts of worldly Affairs, and the intemperances most men commit in Meats, Drinks, Labours, Exercises and Passions, do not only becloud the Soul and Intellect, and over-



overwhelm their powers and operation, so that they cannot see or perceive any Cœlestial things with Clearness (as Experience daily proves they do the same things when we are awake) But also they cause Indispositions, breed bad Blood, impure Spirits, and *beclouded senses*, as well internal as external, and thereby enfeeble and destroys the brisk lively apprehensions, and stupifies all the Faculties of Nature, and particularly the properties of the *Memory* and retaining Power are so dulled and rendred fluid and oblivious, so as not to concerve any Impressions made thereon, as we see in *drunken men*, the next day remember none of those loud *Vociferations* and *mad pranks* they plaid over-night. And you may as well argue, That such lowd people did not commit any such Extravagancies, because very of-

D

ten

ten they are not sensible of them, after they came to be sober, as to think you do not *dream*, because sometimes you cannot remember it when you wake. As the Disorders you commit are greater or lesser in respect of your particular Constitution, so is your perception of your *dreams* more or less, whence sometimes you can repeat a whole long story of the Representations in your *sleep*, with the several senses, words and discourses, &c. all clearly and distinctly; other times you have a more imperfect and confused Apprehension of particulars; and sometimes there does remain only a bare memory that a dream you had, but the particulars are quite lost or forgot; which was the case of King *Nebuchadnezer*, Dan. 2. 5.

It is also to be noted, That the Spirit and Soul of a man by such Intemperances as aforesaid, is so debi-

## Dreams and Visions. 35

debilitated and eclipsed, that the creative and generating Power thereof, does, as it were, loose its strength and vigour and thereby is made more gross and stupid; so as that its sight is not clear to perceive, so neither is its generative Faculty strong and powerful enough to make such deep Impressions on it self, and on the Memorative properties of Nature as otherwise it would do; for the perfect memory of, and advantage to be made by *Dreams*, does chiefly consist in the cleanness of the *Microcosmical Temple* and the brisk liveliness of the Spirits of Nature, as well as an unpolluted Soul; for no man can behold with a clear sight, and remember such sublime matters as those of *Dreams* and *Visions*, but such whose souls are strong and vigorous and do powerfully *Tinge* or *impress* the natural Spirits; and also, they must be such as do abandon

Superfluities and Passions, which *Nebuchadnezer* not doing, he therefore after he had seen a *Dream* or *Vision*, could not remember it, but said, the thing was gone and departed from him. Therefore such as would remember and understand the Circumstances of their *Dreams*, and make a due use of them, let them depart and separate themselves, from Intemperances, and Uncleaness, and as much as in them lies, from all the Furies and Passions of *Revenge*, *Hate*, *Sorrow*, *Love*, &c. which are apt to debauch and pollute the Intellect, that it cannot foresee any *Cœlestial* thing; for none but such as have experienced it, can know the wonderful power and vertue of Separation and Self-denial from *Evil*, not only in its gross Acts, but also in its Protiatartick Causes or first springs and occasions, and how by degrees it opens a door, or gives advantage (if I may so speak

Speak, after the manner of men, in so sublime a matter) to the Spirit of God to open, shew and manifest the hidden Mysteries of his Kingdom, which does always teach every one according to their respective capacities; and as each man does continue in *Separation* from the Impurities of the *Flesh*, the *World* and the *Devil*, and is found proceeding in and pressing on by *self-denial* towards the price of our high-calling as it is in our ever-blessed *Jesus*.

This is most apparent in the first work or beginning of each *Christians* Regeneration, or new birth, whereby he Infranchises himself from the world, and all its *ways, works, words* and *desires*, and begins to aspire towards a City made without hands, and to be *Endenizon'd*, or made a proprietary in the new *Jerusalem*; as every one upon a Conviction in his Conscience of Evil, does actually close with that Conviction, and *Se-*  
*perate*

perate himself from his former ways and practises, so his Eyes become open'd more and more to see the hideousness of that evil, or as the Apostle speaks, *The sinfulness of Sin*, whereas before he was not able to apprehend it to be so gross an *Evil*.

Hence it is that most men in the beginning of the work of Gods Spirit on their souls, are much more *humble*, more *fearful* and *thoughtful* of committing *Evil*, and far more *zealous* than afterwards. The Reason whereof is clear, *viz.* so long as they remain'd truly sensible of their former Evil state, and keep continually pressing on towards *Virtue* daily denying themselves of their former *Superfluity* and subduing their sensual Appetites and Affections, keeping both Body and Spirit cool and clean by *Abstinence*, *Temperance* and *Purity* in *Meats*, *Drinks*, *Exercises* and *Communications*, they thereby feel and find a daily Growth and

Increase of Verrue and Manifestations of Grace. But it once such shall set up their rest in External Forms and Modes of Religion, and therein begin as it were to stand still and satisfie themselves with their former Attainments and Separations, which might be excellent in their day and time, and the only means the Lord then used to lead the *soul* to *vertue*; I say, when any shall fall into such a slothful state, they will in a little time find that saying verified in their souls, *That not to go forwards, is to go backwards* and lose all their inward spiritual strength, which is divinely signified by our Lord in that parable of the Servants, and the intrusted Talent, he that carelesly laid it up in a Napkin, set up his Rest with such a portion of Grace or Light, and indeavour'd not to augment it, is condemned; and 'tis added, that from such *any* one shall be taken, even that which he seem'd

to have, and so Christians came to wither and languish, like a Tree that is sapped at the Root; and then they sensibly decline and Apostatize, or at best do only retain the Complemental outside of Religion, and do indeed keep in memory their first good state, which can no more nourish their Souls to a Spiritual Life and Growth, then a mans bare thinking upon or boasting of a good wholesom meal he made a week or fortnight ago, can support his outward Body in strength and vigour.

Whereby 'tis evident there is no such thing in God, nor his wonderful workmanship [ **Nature** ] as standing still or Cessation from working; and therefore the illuminated Apostle admonishes the Antient, Christians, and in them all others in succeeding Times, to press on towards the mark of their high Calling,



## Dreams and Visions. 41

Calling, and greater discoveries of the *divine Vision*. And this was after they had separated themselves from gross Evils and several Vanities of the world, and observed many of the Commands of God, and lived in the Forms and Rites or Ordinances prescribed unto them by the most holy Spirit of God, yet all this was not Sufficient; Tabernacles were not here to be built or rested in; though *Moses Elias* and our Lord Jesus Christ himself, by a wonderful Transfiguration had imparted a peculiar Glimps of Glory, they must still zealously press, or else their estate would become degenerate, and so they have need to enter into, or lay again their first principles, or outward Forms, whence it appears there was still as much need of *Self-denial*, *Seperation* and *progression*, as there was the very first day on which they inclined

ned

ned or hearkned to the *Voice of Wisdom*; for want of which, many, after 20 or 30 years *Seperation* from the world ( as they call it ) contenting themselves with their first beloved Forms ( which in their time were good ) are not half so good *Christians* as they were the first moneth they entred into such or such a Religious Profession or Society.

The Reason whereof is, because as men by *Abstinency*, *Seperation*, *Self-denial*, and pressing forwards after *Vertue*, do by degrees obtain *Strength*, *Wisdom*, *Understanding* and Clearer *Sight*, as every one is obedient and capable; so on the other side, such as give way to *Evil*, are by degrees and the continual workings of the Spirit of Error, made more strong in *Evil* and *Wickedness*. And as the former by *Vertue* and *Purity* give advantges to the good *Angels* and *Spirits* to have

Have communications with them, who are always ready to unfold the *Mysterics* of their Kingdom to the sober and clean of Heart; so the latter do by their Voices powerfully attract the bad Angels and Spirits, which do teach and strengthen them in Evil. And therefore those that would have the company of the good Spirits and Angels by day, and their Communications by night in *Dreams* and *Visions*, and desire to retain the Forms and Figures represented, with the *Interpretations* thereof, and not to be subject to forgetfulness and stupidity, let them observe the Rules of *Cleanness*, *self-denial* and *Seperation*, and continually, even as at the first dawning of the day, press on towards *perfection*, having always a well-prepared Temple to receive the sweet influence of Gods Spirit and company of good Angels.

or their Communications after a Spiritual way; for as those *bles-  
sed Intelligencers* are *administering  
Spirits* to God primarily, so in the second place, their delight is to do good Officers to all the faithful Servants of God, thereby advancing the praise and glory of the great and Alcreating Jehovah *Æ-  
lohim*, Blessed forever

This is a Lesson which every one ought to be sensible of, and endeavour to learn, and which, if duly regarded, then most people, whose faces are looking *Si-  
on-wards*, would have more serious thoughts, and greater esteem for the *Visions of the Night*, and the most wonderful and hidden Conversations thereof; for if mankind were sensible of these sublime Truths, and the wonderful power of their own souls in such cases, it would beget an awful Dread, or sober and Tremendous

20.  
Con-

Considerations and Contemplations, which would not only invite the Courteous Communications of Benevolent Spirits, but so still and prepare the *inward Man*, and all the noble Faculties of *Nature*, as to render them capable of retaining such abstracted *sights* and *Manifestations*, whereby they would take some Root in the understanding, and so make Impressions on the Spirits, and thence blossom forth, and grow up to very happy fruits, both for encreasing good and eschewing Evil. So great is the power of Sobriety, Temperance, Cleanness and Self-denial, as being most sublime and elevating Vertues, and a great help to make men happy, both in this World, and that which is to come.

Therefore it is highly convenient for every one that applies his Thoughts to this Science of *Dreams*, or indeed to any sort of Knowledge,  
that

that is truly Philosophical and Divine, to be serious and sober, and to learn first the mysteries of his *own World*, before he lets his Eyes and Imaginations ramble into, or gaze after the Wonders or Vanities of the great *External World*, being certain of this, That if he do not in some competent measure *know himself*, and continually endeavour the Advancement and Encrease of that Knowledge, he will never come to understand any thing without himself, as he ought to do, much less enjoy the participation of those *Mysteries* of which we treat in this Discourse.

---

## CHAP. IV.

*Of the particular Causes of Dreams,  
how they proceed from a Threefold  
Radix : Of the several Kinds of  
Astral and Completional Dreams.*

**I**N the former Chapter I acquainted you with the General or Universal Reason of Dreams, viz. Because the Soul or Spirit of Man, being the Image of the Immense Creator, and Epitome of the whole created Bulk of Nature, it so far resembles Him that never slumbereth or sleepeth, as to be always active; for in the adoreable divine Architype though there be no variation or shadow of change, yet there are perpetual Emanations of Beneficence, and reflected Ideas of Love and Complacency.

But now from this prime pro-  
catartick

*catartick*. or original *first Moving Cause*, we must descend to *others* more particular and *Immediate* which influence the Soul this or that way in its *Formative Activity*, and *individuate* its *operations*. And these occasional Impressions, as they Cause very different Representations to us in our sleep, so they are in themselves very *various*, For,

1. Some Dreams proceed from the Constitution or Complection of each particular person.

2. Others from his profession or course of Living; those things which he is most earnestly intent upon, or concern'd about in the day time.

3. Others are occasion'd by the influx of the Planets predominate in his Nativity, or at such or such times by Direction, Transit, or the like, if we may believe the notions of Astrologers, whose science as far as modestly it



contains its self within the Bounds of Nature with a Resignation alwayes to the over-ruling Pleasure of Omnipotency, seems not altogether to be contemned.

4. Other ( Confused ) Dreams may arise from unfit Diet, or Medicines, which sending up abundance of Vapours to the Brain, (the Throne of the Understanding) and beclouding the Spirits, (the proper Vehicles of the Soul) it follows, that abundance of vain Images must be represented; but these are alwayes disorderly, and without Connexion, as is experienced by drunken and gluttonous persons, and men in Feavers and the like.

5. Others are injected by Evil Spirits, who as they are malicious and envious to the highest degree, so being Angels of Darkness, where they meet with Darkness, both internal and external, that is, a Body clogg'd with superfluity, and a Soul contaminate

E

nated

nated with Vices and Enormous Affections, as with Lust, Covetousness, Revenge, &c. they are thereby strengthened to an advantage of instilling their suitable Temptations.

6. Some *Dreams* are by courteous Visits of good Angels who that way ( most suitable to their Spirituous Nature, and agreeable to their next Neighbours, human Souls, who seem to differ from them gradually, rather then Specifically ) chuse to Communicate with us, thereby often forewarning us of impending dangers, or instructing us to some eminent advantage, if we have the discretion to make use of those precautions.

7. It sometimes pleases Almighty God, in a special and extraordinary manner to reveal his secrets to those that fear him, by Representations in *Dreams*, which  
are

## Dreams and Visions: 51

then are more usually called Visions, to difference them from the other kinds.

Now though we shall occasionally here handle each of these, yet to avoid prolixity, I do conceive we may more briefly reduce all Dreams to a *Three fold Radix*, or Original, according to which the three fold grand Principles carry the upper dominion in the Centre of Life, or *Will-Spirit*, in each person, that is to say, they proceed either from the *Sidereal* or *outward Principles of this world*. Or secondly, from the *dark Wrath* or *fierce fiery Life*. Or Lastly, from the *meek friendly divine Principle of Love*, which of these three does predominate, of a suitable Nature and property shall your Dreams be. As for Example:

1. If the *dark, wrathful, fierce, keen principle* bear sway, then the no-

turnal Representations are Dark, Melancholy, Fierce, Frightfull, and the like.

2dly If the middle uniting Nature, or Friendly qualifying Fountain of divine Light do hold the chief dominion in the Life's Centre, then the Dreams are more Essentially pleasant and delightful to the Soul, and oft-times many *wonderful Secrets* are revealed, and *impending Dangers* foretold in a Figurative way, easily deciphered, or understood by a well prepared mind. But,

3dly, If the principle of this outward world, and the Business or things thereof do bear sway, and carry the supream Government, as it generally happens amongst men, that lead a meer brutish and sensual Life, and indulge themselves in *Vices*, Superfluities, and the Vanities of the world, then the *Dreams* are full of Idle Phantasies:

sies: confused Mixtures of outward, Affairs and things belonging, or relating to what each man is concerned in, or busied about, and these are apt to be forgotten, or so darkly represented, and imperfectly remembred, that they administer very little use or benefit to those that receive them, unless they were before hand made sensible of that *ill Conduct* of their Lives which occasions them, and thence would be perswaded, by a total change of their Manners and Conversations, to improve and fit their spirits for better and more advantageous Communications.

As for *Complectional Dreams*, they proceed from vapours flying up from that Humour which is most predominant in the Body, unto the Brain, and thence Imagination with Representations sutable to such humour; As persons of a

*Sanguine Complexion*, or in whose  
 ma's of humours the Blood bears  
 sway, have generally pleasant cheer-  
 ful and delightfull *Dreams*, That  
 they are in *Merry Company*, *Enter-  
 tain'd with Musick*, *Conversing with  
 Persons, fine, beautiful and obliging,*  
*drest in splended Robes*, and the like  
 divertive objects.

Persons of *Cholerick Complexions*  
 dream of Anger, Wrath, Braw-  
 ling; of Quarrelling or Fighting;  
 that they use some violent motion,  
 or strugling; that they meet with  
 Bears, Lyons, Dogs, or the like,  
 and are in danger to be hurt by  
 them.

Such in whom *Melancholy* a-  
 bounds, are continually disturbed  
 with frightfull Phantasies and Ideas  
 full of Horror, of being surrounded  
 with Darkness, or confined to some  
 close Dungeon, left alone in a Wil-  
 derness, oppressed with Poverty,  
 Want and Dispair, ready to be torn  
 to

to pieces with evil Spirits

Lastly, The *Phlegmatick* person is less apt to remember his *Dream*, but they are generally about water, fear of falling from on high down into some great River, and being drown'd, or the like.

As these several *Humours* are more or less mixed or prevailing in any persons Constitution, so his or her common ordinary *Dreams* will be diversified accordingly.

The same in effect is to be observed in *Dreams* that are the effects of *sidereal Influences*, they carry with them the resemblances of that Planet from whence they proceed. As,

1. If the *Saturnine Property* carries the upper dominion in earthly Signs, then the *Dreams* are sad, dull, heavy and frightfull, fill'd with fear and sorrow.

2. If the *Martial*, or fierce Fire have the chief Government, then

the *Dreams* are Fierce, filled with Wrath, Passion, Fear and Trembling, Amazing and Affrighting the outward Body, insomuch, that not unfrequently, such *Dreams* do, by their Horror, awaken the person from his Sleep, and cause all his Limbs to tremble for fear.

3. If the *Jovial* nature do predominate in the Centre of Life, then the *Dreams* are more mild, grave and moderate.

4. If *Venus* carries the dominion in the Complection, then the *Dreams* are pleasant, delightful and amorous.

5. If *Mercury* have rule, then your *Dreams* are mixt, various, and oft-times confused.

6. If *Sol* bear sway, then your *Dreams* are apt to be of great Light, Honours and Dignities, or of Splendid and Magnificent things.

Lastly, If the *Moon* predominate, the *Dreams* are confused, un-

con-



## Dreams and Visions. 67

constant, mixt with Truth and Falshood.

So that if men would but turn their Eyes inward, and learn to know themselves, and the Principles and degrees of their own nature, every one might in a great degree understand from what Radix, and Property of nature each Dream proceeds, and takes its Birth, and consequently know their own Completion, and likewise what Principle or Quality, Good or Evil does carry the upper dominion in them; so that there would be much teachableness in *Dreams*, as they are derived from, and demonstrate what property of the seven-fold nature has dominion in the Soul.

## CHAP. V.

*That Dreams are a Figure or Resemblance of the Condition of Souls after Death, &c.*

**B**Y what has been said it partly appears, That altho by the degeneration of Mankind, instead of observing and noting the nature of those things, *Dreams* are become a *By-Word*; and serve only to be derided and scofft at, yet essentially, and in themselves unto the wise, and well-minded, they may discover great *Secrets*, both of Time and Eternity; which will further appear, if we modestly consider, that there is scarce any thing that yields so true and great a figure, or similitude of the condition of the Soul after Death, or in the state of Separation, as *Dreams*.

For as *Death* is a full Period to all the Senses and outward Faculties of the Humane Life, the very same is *Sleep*, during the time thereof; for if a man should sleep seven or eight dayes, nay, if possible seven years, when he awakes, it would be no more to him then one night: By this it doth plainly appear, that *Sleep* is a *Temporary Death* to the Senses, where no distinction, length or shortness of Time is measured. Therefore in *Sleep* all men are, as it were totally dead, as to the sensitive and distinguishing power of Nature and the time passes away as if he were in Eternity, insensibly to all the outward Properties; for what happens to the Soul in *Dreams*, is somewhat like, or a notable Resemblance of that which attends it in its separated estate, whether in the Good or in the Evil.

Thus in *Dreams* the soul enjoys

60      A Discourse of

a more compleat and unmixed pleasure and delight, than is possible for any person to enjoy when awake, and in the use of the perfectest Senses; for then in the height of his Complacency, fears and apprehensions of losing the pleasing objects, or jealousies of others sharing with him therein, or one thing or other is apt to crowd in and interrupt his Joy. But in many *Dreams* the *Horizon* is all *Light*, and clear, no Cloud to be seen, and the whole seems to be so real, that nothing we possess in this world can for the time be more; insomuch, that these Joys, and delightful Transports do oft times awaken the sensitive power of the outward Nature, the thoughts and Consideration thereof is very delightful to the mind even after the waking of the Body. As on the other side, *Evil Dreams* cause  
strange

strange Trouble Fear and Horror to the Soul, it apprehends it self to be in real danger of drowning, falling, killing, being run through with Knives, Swords, and the like; falling down from precipices, being in pain, anguish and agony, and many other things of that kind, which do all arise from the awakening or kindling of the wrath and fierce poisonous Nature or Central Fire, which cruel fears and pains are real and essential to the Soul, as the Body or Senses are dead or asleep (which is as it were, all one) and yet there is no material thing neer them, that can wound or hurt them. So great is the power of the Soul when it has either wholly, or in part, for a small time, quitted it self from the operation of the Senses, that it can make something where no thing is, and create either Grief or Sorrow, all according to that Principle or Form that

that is chief in the Government of the Soul. For as that is quallified, such is the nature of those *Ideas* that are generated, and the *Phantasies* arising either of joy or fear, as the *Radix* stood in Equality or Inequality, for in the seperated state, whether in the Bliss or the Curse, there is no Matereal thing, that can hurt or afflict the *Soul*, but only its own Imaginations or *Turbs*; and what it forms unto it self in the principle of *Evil*, in which it self is comprehended, being the Root and Fountain, whence all *sorrow* and *fear* takes its Birth. As on the contrary, those that are comprehended in the blessed Fountain or friendly principle of *Light & Love*, their Joy & Pleasure does arise, and is continually generated from the same principle in the Spirit, and is real and essential, beyond all outward Enjoyments, or what can be apprehended, because none in the *Body* can have the full enjoyment

## Dreams and Visions. 63

joyment or true sense of it. For that property or principle man has precipitated himself into, and which has gotten the upper dominion in the Soul, From the very same principle after death does proceed, and is generated either his Joy or Sorrow according to the degree and nature of that Form, and as it is more or less kindled in the good or the Evil, whilst the Soul remain'd in the Body.

Which is a great Figure and true signe, that the Souls and Life's-Spirit does burn or quallise between the wrath, and the noises and buffle of this world, and acts or Suffers as it is tinctured and impressed; for every property and principle doth contain the true nature of *the whole*, and therefore has wonderfull power and efficacy to generate and form strange unheard-of things to the Imagination.

For

For which cause many persons dream of, and see such strange things in their sleep, as they never beheld nor thought of when awake, for the formings of the predominate principle in mans soul are beyond all *humane Number*: Now let us suppose a man in a terrible Melancholy frightful Dream, were never to awake, but to continue eternally in this imagined Agony and Dread, what a disconsolated State and Condition would this be to the soul, where all these fears and troubles are apprehended to be *Essential*, as indeed they are during the Sleep of the Senses. But when the Soul is thus perplexed, and in this terrible fear and horror, it violently seizes on the Body, as its *Natural House*, and with its fierce motion awakes it, and causes the very flesh to tremble, and then the Soul or Spirit is glad and rejoyces that it hath escaped those dangers it apprehended



## Dreams and Visions. 65

hended; whereas if it had not been cloathed with an humane Body, it would have been destitute of any such refuge to ease its self, as Soul are after Death.

*Dreams* and *Visions* are incorporeal, like the *Soul* or *Spirit*, and the Joy, Pleasure, Trouble, or Sorrow that is apprehended, is as *Essential* to the Soul as any sensual pleasure, fear or grief is to the Body: And what we have said of the Kingdom of Darkness, Sorrow and woe, the like is to be understood in the Light and Blessed Kingdom of Heaven, where the *Paradisical Joys* are incorporeal, or else the beautified Inhabitants could not have any pleasure in, or *Simile* with them; for when the body is dead, and the Soul separated from it, then all incorporeal things became as substantial as material things do to the Body; and the Seeing, Hearing, Smelling, Tasting and

F

Feel-

Feeling is as *real* and essential to the Spirit, as all sorts of gross substances are to the outward senses; and during sleep, the Soul is as it were separated, and as if it were in Eternity, does really enjoy pleasure or pain, according to that principle that predominates therein, whilst the Body lies as it were dead, and also all the senses not at all concerned with, or capable of those sights, pleasures or sorrows; but oft-times the Soul or Spirit being affrighted with hideous apprehensions, and dangers, or too highly lifted up with Joy and Delight, does return and seizes the Body, and awakens the outward senses, which immediately puts a period to the Joy or Sorrow, Grief or Pleasure, and they seem to the outward Sense and Reason, as if there had not been any such thing, but all had been a Romance or Illusion, for so it may well be apprehended.

## Dreams and Visions! 67

hended by the senses; for the immatereal world, and the wonders thereof are as nothing to the material, there being such a vast gulf or difference between the internal and external principle of each, and yet they are very near each other; but one is Corporeal, the other Incorporeal, therefore the latter hath no *Simile* with the outward Senses; but on the other side there is a great *Analogg* and *Similitude* between the internal World, or *Incorporeal Beings*, and the Soul and Spirit of Man.



## CHAP. VI.

*How departed Souls Communicate with Persons living in Dreams, and sometimes in Apparitions; The Converse of good and bad Angels with men, how promoted, &c.*

BY reason of that Affinity or *Similitude* between incorporeal Beings, and the Soul of man, mentioned in the last Chapter, it comes to pass, that Souls departed or separated from their Bodies, ( which divorce, we call *Death* ) do often Communicate their desires, and reveal various Secrets unto their Friends; for Dreams are Incorporeal, and the Souls deceased have no other way to impart their Secrets that is so familiar as this, except some few, who at their Death are greatly affectionated to Wife and

and Children, or the like, and dye with a strong desire of revealing something that lies hid, or to manifest their affections to their surviving Friends, and these sometimes do it by assuming an aircal Body, and appearing Affections; being the chief general Cause of Apparitions of Souls departed. But then the will and desire must be very strong and powerful at the departure of the Soul from the Body, or else it cannot cloath it self with a sidereal or Elemental thin Body, for the External Eye cannot see any thing but what is like is self, or compounded of them same Elements, and there is great difficulty for any soul to cloath it self with a material Body, neither indeed can it be done, if the Affections and desires be not wonderful strong and powerful.

Which shadow or *thin Body* continues no longer than the Radical  
 F 3 moisture

moisture in the deceased Body does in some degree continue ; for as the moisture and matter of the Body does waste, so the Apparition or *Ghost* does grow weak, and at last vanish.

For the Soul cloathed it self by the help of the matter contained in the Body, which is done by a sympathitcal Operation between the External, and Internal, for there is some likeness or Relikes of the Spirit remaining in the deceased Body so long as it continues moist and full of matter, for if it were not so, it were impossible that any Soul should appear in any Body or shape either humane or Beastial.

Therefore it was that some of the Philosophical Antients commanded the Bodies of the dead to be burnt, to Ashes, which did totally destroy the *Humour Radicalis* or Spirit of the external elemental Nature, thereby perverting such *Apparitions*, as we  
are

are speaking of, and hindering Souls from Cloathing, themselves with thin Aereal Bodies, which they can do only by a Sympathetical agreement between themselves and their old Houses, the deceased Bodies. For if the Soul departs from the Body, filld with Affections to external things, be they what they will, then finding it discomposed and disquieted, it longs after its old Body or House, and by *Simile*, and help of the Fluid Humours and Spirits yet remaining in the Body, it attracts a subtle matter, in which having vested it self, it becomes to outward view Corporeal.

But if the Body should be consumed by Fire then the Spirit or Soul would be prevented wholly of matter for this sidereal Cloathing; And therefore this way of burning the dead Bodies, was practised, as in divers other Nations, so also in *England* in former Ages; for then

it was more frequent for departed Souls, as also for divers other sorts of *Spirits* to appear to the living, than of late years (for some Reasons which I shall not stand to insist upon, or explain in this place) And therefore they did consume their dead Bodies with Fire, by which there was an immediate and full Separation between the Body and Soul, and no simile remain'd, and consequently no matter could be attracted or coagulated for the formation of such *Spectre's* or *Apparitions*.

For the like Reason (we may note by the way) that the first *Midwives*, and Directors of Women, after Delivery, ordered the After-Birth, with Consumption by Fire, to put a period to the Atomes or subtle Spirits that can and do powerfully penetrate all Bodies; for they are so subtle and quick, that nothing can hold or hinder them from returning  
to



to their *Centers*, but only the Annihilation of the whole. But it is further to be observed, That all Midwives ought to let the *After-Burthen* be through cold before they burn it, or else the fierce surprisal which the Fire makes upon the Spirits, will force them back to their *Center* whence they proceed, with a Rapid motion, and carry with them the hot sulphurous Atomes and Particles of the Fire, which in some Complexions will wound the Health, and oft-times, cause Fevers, and unnatural Heats and Indispositions, and more heat the Milk by simile; These things are seldom considered, and therefore the Evils thereof are the often felt.

But to return from *this Digression* (wherein we thought it not unfit to point out briefly the Nature, Causes, and Manner of Souls appearing after Death, which sometimes happens where the affections are

are exceeding violent, as aforesaid) it is *far easier*, and more familiar for the deceased Souls to communicate their secrets to their living Friends in *Dreams*, then to appear thus in external Forms, by cloathing themselves with thin Elemental Bodies; for men in *Dreams* are nearer unto the condition of departed Souls then when awake; and therefore they can with ease, and great familiarity discourse, and reveal their minds unto them, more especially, if there were a simile between their spirits, or if there was a hearty Love and Affection whilst they lived: For all the time the Body sleepeth, it is as it were dead, and ten hours is but as one minute, but the spirit and soul liveth, and acteth, and seeth and apprehendeth things as if it had not any earthly Body, but were already in Eternity; for near and afar off is all a like unto it, it can as easily visit remote Countries and Regions

Regions beyond the *Equinoctial* or *Tropicks*, as a mans own House or Garden; it can sink it self into the deepest of Depths, and also soar aloft and range through all the Cœlestial sphears; the Etherial Spirits of men being thus *volatile*, and busie when the outward body or senses are dead, or, ( which is all one for the time) *asleep*, the Immaterial Beings, or seperated Souls being of an *homogenial* Nature, and like state, can easily hold communication therewith by such means as are proper for the intercourse of such spirituous Essences, especially if before the Death of the Body there was something strongly impressed on the Spirit of the deceased, which proves very burthenesome until they have by some means revealed it to those to whom they had a desire to impart it before their Death, but by some accident were prevented, or where there is some great sympathy  
or

or similitude between the Soul of the deceased, and the Living, and for this last reason, the Souls of strangers sometimes do make application to such sympathizing Souls of the Living whilst the Body lies asleep, and reveal great secrets, or foretell them of things sometimes good, and sometimes evil, that are likely to befall them.

But there is such a vast disproportion between the Incorporeal Beings, viz. Souls departed; Spirits and Angels on the one side, and our outward material Senses and Reason on the other, as makes all these *Wonderful* mysteries that happen to man of this Nature appear but as meer fantasies, shadows or Vanity, and therefore this secret spiritual converse, and real Communications of Souls are derided in the highest degree, which unbelief and contempt doth drive away and cause a separation of the Souls of the deceased, as

20  
also

also of all good Spirits and Angels, which otherwise would be more prompt and ready to such Communications, as being forward to serve, help, and enlighten those that are sober, and well-minded, and such as believe, and are sensible of those wonderful things, and mysterious Impartments; for a strong Faith, firm desire and belief, viz. when the Spirit or Soul is delighted in the Consideration of this spiritual discourse and converse, does naturally attract and draw the internal powers, Souls, and good Angels, and causeth them to delight to accompany men, both sleeping and waking, defending them from various dangers and troubles, and ready at all times to reveal and foretel them of future things, but on the contrary *Incredulity* with vain despising Discourses do potentially drive them away, and causes, as it were a total separations, so that there seems to the outward senses an

and Reason of most men that there is no such thing, but all idle vain Conceits ; so greatly is mankind depraved, having by vanity and carnal apprehensions put out the inward Eyes of his intellectuals, so that they are to him but as idle imaginations.

But the Records of sacred Truth do assure us, that most of the Sober inlightned men in former Ages, were sensible of this secret converse of Angels and Souls, and had mysteries revealed to them from God, and his ministring Spirits, in Dreams and Visions, as appears in the holy Scriptures, of which we shall take a particular survey in a Chapter by it self.

But now mankind's frowardness intemperance and incredulity have so estranged those holy powers, good Angels and Spirits, that they cannot come near man, to reveal unto him the secret mysteries of their

## Dreams and Visions. 79

their Beings and Conditions , or foretel him either Good or Evil that shall happen unto him ; for a firm Faith in God, and frequent meditation on those sublime things have a wonderful power sympathetical inclination and attraction on good Angels and Spirits of all offices and kinds ; for all things both in the material & immaterial worlds have that secret communication and operation by likenesses ; for the nearer we resemble, and become like the good Angels , they are the more ready and prone to serve us, this being the sympathetical drawing , which is the way of God in nature , for every thing doth incorporate with its likeness, and by a secret agreeable power, each thing is ready to strengthen its own Property , having the Key in its self, that can open the Gates of its own Principle in all other things, both Heavenly and Earthly ; for  
they

they all flow from the two grand principles, viz. Good and Evil, and which soever of these two a man suffers his will to enter into, that property or principle gets the dominion and chief government in the Soul; and if it be in the evil or fierce wrathfull principle, then the Spirit and Soul by way of desires and imaginations penetrates all Elements, and things both extertnal and internal, and wheresoever it finds matter capable, or disposed to receive them, it incorporates, and with highest diligence indeavours to destroy its contrary, viz. all Goodness and Vertue. And thus men are rendred fit and capable to be the companions of, and have society or secret communication with evil Angels and spirits, there being often internal agreement and compacts bewteen the Souls of men and evil Angels by way of Imagination and desires in the very center of their lives; which  
very



very few persons are sensible of, though subject unto, and consequently cannot comprehend from whence those multitudes of evil suggestions, desires and vain imaginations, where-with they find themselves incombred, do proceed; for whosoever suffers his will and strong desires to enter into the fierce violent envious wrathfull original spirit or property, has unity with, and becomes a Companion of all evil angels and spirits, whence do proceed those wonderfull troops and numberless swarms of vain thoughts, imaginations, desires, words and actions, being the very dictates of Devils.

And from the same black Stygian fountain do arise that wonderful subtilty and cunning, and those strange unimaginable inventions of evil words, acts and vain plays, so various, a sober man would think it impossible for men to be so strong,

G

ready

ready and cunning in the doing of evil; hence the old deceiving Serpent is said to have been more subtil then any beast of the field, *Gen. 3. 1.* And our Lord Christ tells us, that the Children of this world ( the race of *Cain* and sons of *Be-lial* ) are wiser ( that is, more crafty and full of inventions ) in their Generation then the Children of Light, and so the Apostle *Paul* calls *Elinas* the Sorcerer, *O thou full of all Subtilty, and all Mischief, thou Son of the Devil, and Enemy of all Righteousness*, *Acts 13. 10.* for as man is various in his central ground as to inclinations, dispositions, love, hate and the like; so various also are the evil angels and spirits; whence we read their name is said to be Legion, because they are many; so that whatsoever a man inclines to, or awakens in his will and desires, whether good or evil, there is presently a spirit  
or

## Dreams and Visions. 83

or angels of the same property, ready and prompt to execute, and put into practice such his imaginations, and to incline, and urge him forward in the thing.

But these sublime Matters are understood or considered but by very few; and therefore I would intreat my Friends, and all that are of humane Race, seriously to ponder in their Minds, from what Fountain, Principle and Ground that great Variety of Dark Vain and Evil Thoughts, Imaginations, Words and Actions do proceed; of which, some few I shall set down for an Example, or Looking-glass to the considerate Reader. As first, in Child-hood, for to wish to be Kings and Emperors, to have brave Houses, and costly Furniture; to have gay Clothes, and think that whoever meets one, does, or at least ought to admire an Ass for his golden trappings; to desire to

live idly, and spend all ones time in eating, drinking, sleeping and playing: And as people attain to maturer Years, to wish and desire, a great deal of Money and Liberty, to have Variety of Women; to exceed all others in Evil Mischievous Arts and Sciences, to Hurt, Kill and Murder all such as shall Offend them. For a Man secretly to wish his Wife dead, that He might have another with more Money, to contrive how to Circumvent another in a Bargain, or Defraud him of his Inheritance or Right, by colour of Law, and then to boast of our Wit and Cunning in doing it, for a man to design himself an Universal Empire, or the Government of the whole world, as some Princes have done, and sacrificed millions of mens lives to that conceit. These and the like strange Evil, and most abominable Thoughts, Imaginations and Desires bubble up

up in, and have possession of most mens Minds, even to the day of death, which do all arise and proceed from the poysonous Root, by the Promptings Instigations and Injections of the evil Genij, which are like swarms of Bees in and about man, if he suffer his will and desires to enter into their Principle and Property, which is to do Evil, and only Evil, and that continually : Others there are, whose desires are not so far engaged upon Notorious Wicked Objects, but rather amuse themselves with Vanities, and Things which they conceit to be Innocent and Indiferent, as an over care of being well spoken of in the World; and therefore studying Complements, and Civilities, to procure Esteem, pleasing themselves with fine Buildings, and dilicate Walks, and Gardens, doting upon a brave Horse, or a Dog, or placing all their Affections,

G 3

fections, Delight and Joy, in some one particular Child, or the like.

Now when any one doth thus inordinately take pleasure in such things, he or she will continually be encouraged, and prompted forward by evil, Angels, and Genij, of a middle Nature, that are indued both with the property of the inward and outward Principles, having as it were an equal mixture, of both which diligently attend the Motions, Actions and Inclinations of each people, encouraging and making them strong, and fixed in their way of Vanity, and when ever they go about to do an Action that in it self is good, they suggest something that may mar and spoil it by circumstances: As when they give an Almes, they tickle them with a conceit of Glory, and so they do it not for God-sake, that hath commanded it, but

to be seen , and praised if men ;  
if they are abstemious, these ill spi-  
rits recommend it , not as a neces-  
sary Vertue , but as it saves their  
money , or preserves their credit ,  
and so in all other like cases.

Others by Completion , or Edu-  
cation devout , having entertain'd,  
and suffered their desires to enter  
into Superstitions or limmited sower  
harsh forms of Religion , imme-  
diately they are attended with an  
evil Genius , or Angel , that in-  
creaseth their peevish mistakes un-  
der a notion of Zeal , so that at  
length , for a Lye and vain super-  
stitious idle Fancy of another mans,  
they will both suffer death them-  
selves ; and when they most cru-  
elly murder their Brethren that will  
not , nor cannot believe as they  
do , they think they do God good  
service , witness the daily Practi-  
ses of many Turks, and others.

So Great , Strong and Wonder-

full are the sympathetic operations of evil Angels, and Spirits, on the souls of men, that whatsoever any person inclines to, or what Principle or Property soever is awakened, or gets the Government in the center of his Life, or that the same does naturally invite, or attract, a Genius or Angel of a suitable property, which does diligently wait upon him, or her, so long as they shall continue in that state; But if the will (which indeed is the *Primum mobile* in man) turn it self away from that, and enter into another thing, then the Government of that Genius, or Angel, grows weak, and another takes his place, according to the nature of that thing the man is inclined unto; for no sooner can a man fix his thoughts and desires strongly upon any thing, but a genius is presently at his Elbow, and ready to suggest an increase of



of the same longing, and prompt him to put his Imaginations into Action.

---

CHAP. VII.

*Treats particularly of the Offices rendered to men by good Angels: the grounds of mixt Thoughts and Actions: the Shapes wherein Good and Evil Angels appear, or represent themselves; and the Reasons thereof.*

**W**HAT we said of the Evil Genij, is likewise to be understood of good Spirits and Angels, in a contrary manner, for they are no less ready and diligent to attend all people that are soberly and innocently inclined, and do dictate to them Vertuous Things and Ways, and do mightily strive for, and defend all the Children of

of Vertue and Piety , against the assaults and stratagems of evil Angels , not only in an incorporeal way , but also outwardly , as to the Body, preserving them from being Drowned, falling from High Places , being Killed , Robbed , Beaten , Mislead, and an hundred such like Mischances.

Also it is to be noted , that there do arise great Tempest and Troubles , in mens Souls and Minds, through the Strife and Contending of the good and evil Genij, and Angels , for Superiority or Government ; whence do proceed that strange and otherwise unaccountable Variety of mixed thoughts and imaginations of both good and evil, so that sometimes, when a man has as it were just concluded to do an evil action, the good Genius, or Angel, comes in with a powerful admonishment, but with a gentle soft, and sweeter still voice, saying, Do not  
this

this evil thing, and this doth prevent many great outrages and cruel mischiefs amongst men, for all men that are not as it were seared up, and as it were captivated in the fierce Wrath, & poysonous Principle, when they incline or attempt to commit evil, do find some checks, or reluctances, and experience the effects of a struggling, or counter ballancing in their Souls, between the good or evil *Genij*, or Angels, and which soever of the two the will gives up its assent and consent unto, that carries the day, and proceeds as in triumph to the Action, whether good or evil.

Thus sometimes a man going about his occasions, shall have strange, and most wicked thoughts and imaginations injected, or darted as it were into his mind; without any premeditation, consideration or sensible occasion, and then presently he shall have an opposite thought  
beam'd

beam'd in from the good *genius*, which does Moderate, Allay, and put a stop to the evil Ones; and thus a multitude of surprising imaginations, both in good and evil, attend mankind, by the dictates, Gleams, Rayes and Influences of *Genij* or *Spirits* which are of very wonderful consideration and moment.

But although those restless *Spirits* always busie; yet the most dangerous time of all, and that wherein evil Angels most certainly accomplish their mischievous designs, to the destruction of men, is; when men give themselves up to any Intemperance, or Disorder, as *Passion*, *Drunkennes*, *Gluttonny*, *Swearing*, *Lying*, *Cheating*, *Envy*, *Debauchery*, *Violence*, *Oppression*, and the like, for by these Evils men do secretly awaken their own *Fountain* or *Principle*, and give the evil *Spirits* great Power and Authority over their *Souls*, so that they are led into *Captivity* and

Bon-

*Bondage*, and ensnared in a Thousand *Evils* and *Miseries*, and from this impure Fountain, which men awaken, by their Intemperance and Uncleanness, proceed the multitude of vain *Dreams*, and lying *Visions*; for according as the more central parts are awakened, and suitable to that Principle that governs in the *life's-Spirit*, such are the *Dreams*,

Yet it must be understood that no man's *dream* is wholly, and altogether evil and vain, for that cannot be, except men were meer *Devils*, which also cannot be, so long as we live in the humane Nuture, for mans fall was not like the fall of the evil Angels, for these latter fell into the *dark Abiss*, or *original Wrathful Principle*, without, or beyond *Nature* and *Creature*, and therefore there was for them no help, nor recovery; but on the contrary, men fell into the knowledge of *Good* and *Evil*, that is into *Nature*

ture and Creature, which is his inexpressible happiness, as being not left destitute, or uncapable of the *Blessing*, or *Regenerating Seed* of the woman; for there does centrally dwell in the humane Nature that which the wise man calls, *The Voice of Wisdom*, that continually calls man to *Repentance*, and Reproves him for his evil Wayes. This is the *Genius Optimus*, the Soul of the Soul, and the Eye of the Mind, that has power, and is alwayes willing to defend man from all the Assaults of evil Angels, and unto this holy Principle, and friendly Fountain, the Dictates and Voices of all good Angels and Spirits do concur, it being a great part of their work and business to assist man, and preserve him from the inward incursions of the multitude of malignant Spirits.

And as mens Thoughts Imaginations Words and Works are mixed, viz. *Good* and *Evil*, but generally the

## Dreams and Visions. 95

the evil does much over-balance the good ; the very same is to be understood of their *Dreams*, and night *Visions*; whence it comes to pass that the far greater part of mens *Dreams* proving, so false frivolous vain and impertinent they are become infamous, and a Reproach is unjustly brought upon *Dreams* in general; whereas indeed the fault is in themselves that their *Dreams* are no more certain; for the streams cannot afford good pure water, if the Fountain be defiled; neither can any expect true delightful and pleasurable *Dreams* and night *Visions*, when the unequal Forms and Properties of nature have gotten the upper dominion in the heart and soul? Or who can hope for the friendly Visits and Communications of good Angels, when both Soul and Spirit are captivated in evil, and lives as it were in another Country or Region, which is as opposite to  
that

that wherein they delight, as Light is to Darkness, or the *Zenith* to the *Nadar*? And therefore they cannot come there; for *Angels* and *Genij* have power only in their own respective principles, and mankind cannot draw neer, nor have any Communication with them, nor they with him, except he immerseth his will and desires into their principle.

This is clearly manifested by all things in this external world, which is a real and true Figure of the internal, from whence it proceeded; for here we see how every thing desires to accompany its own kind, as proceeding from the same Matter and Element, and when the same properties have the chief dominion in the Centre of Life: And therefore those men whose predominant Qualities are alike, have a great affinity with each other in their Dispositions and Inclinations, and

do



and do often heartily love and desire each others company ; and the same is to be understood in many other things where they agree in number, weight and measure ; there they powerfully incorporate and rejoyce together, and with united Forces endeavour to cast out their Contraries. A pregnant Example of this we have in sounds, If two Instruments of Musick of one sort be Tun'd to an equal pitch, strike one of the strings, and the same string on the other Instrument will Shake or Tremble, as I my self have experienced. The very same attractive and sympathetical Inclinations have all other things, though in some it be more occult: what man in the world would believe the Attractive Vertue and Power which the Loadstone has upon Iron, if it did not appear to his Eye ? For the wise and wonderfull Creator has endued all things with an influ-

ential vertue and attractive Inclination, and Certainly, if Nature hath such Great Power, and Secret Energy in inanimate Things, much more there is in the Living Power, or Highest Graduated Spiritual and Immortal Beings, of which these Outward Things are but Figures; if man did but know, or were but sensible how Wonderfully he is Made, and Excellency of his own Composition, and that in him is Contained the True and Real Principle both of Time and Eternity, then would he be ashamed of his condition, and ever Praise and Admire and Serve his Blessed Creator in Fear, and endeavour to imitate Him and all Good Angels, in Innocency and Well-doing, which would more powerfully attract the Sweet and Blessed Influences of all Good Spirits, and the Intrinsic Vertue of every other Thing, whereas Discord and Evil do as  
Pow.

Powerfully drive away all Good Intelligences, and make men altogether incapable of Divine Visions; so that he being Defiled and Polluted with Violence, cannot foresee any Celestial Thing, but becomes as it were wholly Blinde as to those Sublime Mysterics, and Holy Vertues, which is a Wofull Condition, and very Deplorable; for then, they call Evil Good; and Good Evil, not being Capable to make any Distinction of their Properties, or the Principles of their own Nature.

On the other side; a firm Faith; and a continued Contemplation or Meditation on the wonderfull variety of Seperated Beeings, and the Immortal World (whence all material things take their Birth; the inward Beeing the Life, and the outward, but as the Body) for men; I say, to be sensible of these Sublime Opperations does Facilitate for-

ward, and promote true Visions; more especially if Temperence, Cleanness & Innocency be observed in Meats, Drinks, Exercise, Words, Works, and Communications, for these Vertues are Divine Gifts; he that obtaineth the Knowledg and Government of himself is endued with a Glimps or Ray of Divine and Universal Understanding, both of the Material and Immaterial Creatures, together with the Fear of the Lord, and the inward Workings of his Holy Spirit, and Divine Power; therefore it is said, That the Spiritual man discerneth all things, even the deep things of God; that is, both things Internal, as well as External, wherewith agreeth the Apostle, teaching, That what ever may be known of God is manifest in man; who is the only Creature in this Visible Material World, that is capable of all Spiritual and Natural Learning, and as he shall  
give

give way and be obedient to the inward voice of Wisdom that continually cries in the Gates of his Microcosmical City, so shall he be endued by degrees with a True Sight, and Spiritual Apprehension according to the use he makes of, and the Advantages he puts his intrusted Talents unto. For the Foundation of all Wisdom, and Right Knowing is within, in our own Apartments; therefore there is a Necessity for every Man first to know himself in some Measure, before he Think or Presume, to Know or Understand any other Thing Truly, be it either Natural or Spiritual; and those that with an Holy Humility do Aspire to this Sublime Knowledge, *Viz.* of God, Nature, and Themselves, ought by all means to be in good earnest, and Zealous for Cleanness and Innocent Living; for Abstinence, Sobriety and Temperance do wonder-

fully fortifie the Observers thereof, against the Assaults and Temptations of Evil Spirits and Angels, and make the Body Lightsom, Pleasant and Healthy, thereby enlarging all its Functions, and also Prepares the Soul for Celestial Irradiations, rendring it more fit to become the the Temple of God, and Associate of Holy Powers; those Pure Abstemious Vertues do in a wonderful, but secret manner attract the good Angels and Spirits, more especially to such Persons as by an insight into these Mysteries, shall be satisfied of the possibility of such Spiritual Visits and Communications, which are alwayes ready to reveal the Secrets of Time and Eternity, to such as believe and imitate them.

For no man can open the Gate of that holy and friendly principle in which they live, but those only who have obtained the right Key through obedience to the heavenly voice of Wisdom

Wisdom in themselves; for this is the strait Gate, and the narrow Way that leadeth into the holy City; all things are moved by Concord and Equality, which all the Prophets and renowned Law-givers were truly sensible of from the beginning of the world, being wonderful for their strict observance of Sobriety and Temperance, as *Moses, Elias, &c.* who were so given to fasting, that their *Faces* are said to have *shined*; that is, the divine principle and voice of Wisdom was so resplendent in them, that they had, and held the measure and reins of Government over the Body, as if they had been a Spirit; indeed all holy men endued with divine understanding, and such as obtained of the Lord the great Blessing of Intelligences, and the free Communication of good Spirits and Angels, have been remarkable for Sobriety, Temperance, and innocent Living, for mens minds can--

not be any otherways preserved free and potent.

The Prophet *Daniel* was highly sensible of this, when he and his Companions, were both courted and threatened with the displeasure of the King and his Servants, touching eating of the unclean Superfluities, both of *Flesh* and *Fish* that came from the Kings luxurious Table, which he and his fellows refused to defile themselves with, chusing rather to adhere to wisdom's voice, than suffer themselves to be seduced out of natures pure simple and innocent way, by either the Flatteries or Menaces of the Court; and therefore according to the Law of their God, and the Dictates of his Hand-maid Nature, contented themselves with clean and harmless *Foods* and *Drinks*, viz. *Herbs*, *Fruits*, *Seeds* and *Grains*; for those things had not only a real Affinity with the innocent Principle in man, but  
also



also they could be procured without *Violence*, *Oppression* or *Dying Groans*, and likewise without any trouble or hazard to Body or Minde; Properties which the Kings royal Delicacies could not boast of.

Were not the Rachabites ennobled by the Recommendation, even of the blessed Creator Himself, to all Posterity, for their Abstinence and Temperance? The truth is, none can preserve their Spirits Clean and Pure, but such as Extenuate the Gross Superfluous Humours by Purity and a Spare, Frugal Innocent Diet, by which the Body becomes more easily Penetrable, it being a Maxime that may pass amongst the things undoubtable, that if the Body be not fitly preserved and ordered, the Spirit whilst it is linkt there-unto, and as it acts, so it suffers by it too, cannot conveniently Exert its Functions; for Abstinence and Temperance do dignifie men,  
and

and render them fit for the Exercise of all Vertue, being the Root of Strength and Fortitude.

For this cause the Mother of *Sampson*, was commanded in Vision, or Dream, by the Angel of the Lord to abstain from Wine, and Strong Drinks, and so was *Sampson* her Son, who was endued with wonderfull Strength; for where-soever the Vertues of Temperance and Cleanness are Practised, other Holy Vertues may be expected to follow, because by its power, no Superfluous Matter is Generated; that may dull or indispose the Phantasie, or other intellectual Power of the mind; and so the Soul being freed from burthenfom Vapours, becomes watchful and soberly active both in Words and Works; for the Body and inferiour Earthy Spirits, being kept under, the Soul is thereby adopted to the Superior Powers, and their sweet in-

influences: Did not our Forefathers live to great Ages in perfect Health and Strength of Body and Mind, enjoying many heavenly Priviledges by Vertue of their temperate and innocent Course of Life? Now the Reason why Cleanness Temperance and Sobriety have been so much praised by all good men, is becaule they proceed and are streams that flow from the benigne and ever-blessed Fountain of true Light and Love; and all that espouse them in good earnest, are powerfully drawn into the same Principle, strengthening and defending the observers thereof, against all Kinds of Superfluity and Madness of Riot. Hence it was that the Wise Seers of old abstain'd from unclean Foods, and the Flesh and Blood especially of such Animals, whose predominant Quality and Ascendent chiefly stood in, or proceeded from the wrathful and defiled

led Nature; they being thoroughly sensible what a base depraved thing it was that the noble Faculties of the Soul and Humane Nature should mix, joyn and incorporate with the Bruitish Nature, and unclean wrathful properties of Beasts, especially such as by Natural inclinations, desire to eat the Flesh and Blood of others their Fellow Creatures; it being concluded on all sides, that such *Carnivorous Blood-sucking Creatures*, are Radically unclean and not fit to be eaten: which being a known Truth, that scarce any will deny, I do thence further demand by parity of Reason, how then Mankind can be clean, either in Soul, Body or Spirit, that now are so far generally degenerated as greedily to desire and devour the Flesh of all the Inhabitants of the four Worlds or Elements? What great Matters or Heroick Acts, or spiritual performances can be expected

ed from such as defile themselves both in Quantity and Quality of Foods, which renders them incapable of seeing, judging or understanding any thing as they ought to do.

Therefore whoever would know God, and the wonderful Faculties of his own Soul, must be conformable to the wholesome Rules of Sobriety, Temperance and Cleanness in Meats, Drinks and Communications. For all the great Secrs, and holy Prophets, every one, according to his respective Gift and Manifestation, was an imitator of God, by living in the practice of those good Vertues, which fitted and prepared them for every Good Work.

**Temperance**, being the Captain of the Guard, and chief watchman, that suffereth not the Soul to sleep, or be overcome with the sensual pleasures of Gluttony and Uncleanness,

cleanness, but frees it from both  
 then from dulness and indisposed Dis-  
 positions, and makes it see things  
 even as they are in their Naked  
 essential Verities, and attracting  
 Cœlestial Quires for such Manifesta-  
 tions, both sleeping and waking  
 as their Companions that delight  
 to communicate with the undefiled  
 in Mind and Body.

But on the Contrary, Unclean-  
 ness and Intemperance defiles both  
 the Body and Soul, depraves and  
 stupifies all the intellectual Powers  
 and renders them uncapable of hav-  
 ing any Converse with good Spi-  
 rits or Angels; for Disorders, as  
 as Naturally drive away and dissi-  
 pate them, as vertue and sobriety do  
 attract their happy Company: But  
 Superfluity and Debauchery have  
 powerful inclination and sympathet-  
 ical force over evil Dæmons, and  
 causes a near affinity between the  
 soul and them, whence do proceed  
 such

## Dreams and Visions. 111

such a multitude of vain Thoughts, Dreams, Words and Works. And therefore the Scripture saith of the evil Angel, *That he goes about like a roaring Lyon, seeking whom he may devour*, being a great Prince of the wrathful evil part of the world, but not in the humane friendly or good part, for that is separated from his Principle, beyond the Sphear of his Activity, so that he hath there no power.

And although nothing can be more prompt and ready than these *dark spiritual Beeings*, to assist and carry on all evil designs in the hearts of men, that incline to do the works of their principle; yet still they cannot annoy nor injure any but only such as draw near unto or awaken their fierce wrathful Fountain, by means of *Uncleanness, Superfluity, and Intemperance*, which are the grand Inletts of the Devil, that give him power over the Soul and Spirit; whence

whence arise innumerable vain *Thoughts*, *Imaginations*, corrupt *Words* and *Works*, and all kind of *Violences* and *Oppression*. Nay, further, a secret Compact or Confederacy between the evil Genius and mans Soul in an insensible way, so that many are Drown'd, and as it were totally captivated into this dead Sea, or Fountain, of wrathful *Darkness*, and they knew it not themselves, but others, who have adhered unto the voice of Wisdom in themselves, and live in the power and Vertue of *Temperance*, do clearly perceive and know it; for those that are afflicted and enslaved, do make demonstrations of their wretched condition, and what Angels or Spirits are their Guardians, by their Vile and Blasphemous Words, Wicked Works, Cruel Violences and Oppressions to those of their own kind, and also to all the inferiour Creatures; which does sufficiently manifest  
whose



whose Children they are, and what Angel is their Captain and Conductor, to wit, he who in the Scripture is stiled, *Abbadon*, or *Apolyon*, the *Serpent*, the *Enemy* of all Goodness and Righteousness, the *False Accuser*, and the *Destroyer*.

And as their daily practises are, so also suitable are their nightly Visions, that is to say, Vain, Turbulent, Lascivious, Hideous or Frightful; For the Thoughts Imaginations, Ideas, Figures, Shapes, Forms, and the like, that proceed, or are generated from the dark Centre, or wrathful Kingdom, are Impertinent, Lewd or Monstrous. For this cause, some Saturnine, and Martial people are Afflicted, with Hideous, Frightful, Malancholy, Dolorous Dreams; especially if they do not vigorously Endeavour through the Vertue and Power, of *Wisdom* and *Temperance*, to moderate the Inequality of those

Astreal Forms, which hath had the chief Government in the Completion.

The like is to be understood of the Shapes or Forms, wherein *deceased Souls* appear or represent themselves; for the same are either hideous and frightful, or pleasant and humane, according to what Property or Principle they are fallen into, or captivated under. Therefore those that have precipitated themselves into the divided Forms, into Beastiallity, and the savage Nature having cast off and abandon'd the humane Property, and grown Hardhearted, Cruel, and Sordid, without Mercy, Compassion and Innocency; such, I say, as live and dye in this Savage, Brutish State, do fall into the dark, Fierce, Hellish Principle, which had already in their Life time captivated the Soul, as may be understood by the unclean Words and Works, that Proceed-

ed from them ; Now according to what Property or Form has gotten the chief dominion in the Soul, such a Shape and Form is the Soul and Spirit Cloathed with. For in the Dark, Wrathful, or Hellish Fountain, there is as great a Variety of Shapes, Forms and Figures, as there is in the Paradisical or Divine Principle of the Light-Kingdom of Love ; for every Soul shall be capable to reinvest and attract matter out of all things of the nature of the property that carries the upper dominion in the Spirits ; for such seed as men do sow, such a Body, *Viz.* of that Nature is generated, and of a suitable Shape and Form : for so the great and illuminated Apostle speaks of the Resurrection ; *God giveth to every Seed its own Body* : Wherefore if men sow hellish Seeds in their Lives, no wonder if they be cloathed with suitable shapes in the next World.

But on the contrary, those that in earthly Pilgrimage have freed their Souls and Spirits from Oppression, Violence, Uncleanneſs and Intemperance, and ſeperated themſelves from the giddy Croud, and vain Wayes of the Multitude, and introduced their Wills and Deſires into the Friendly Principle of Gods Eternal Love and Light, and have been guided by its Counſel, their Souls ſhall after Death ariſe, and be cloathed with a more Perfect, Beautiful, and Glorious, Humane, Shape and Form; of whom our Lord Jeſus Chriſt was the firſt: For after He had Vanquiſht Death by his Reſurrection, He Appear'd in the ſame Shape, Form and Body, as he had before in his Life. Likewise the good Angels, and all ſeparated Souls of *Saints*, have in all Ages appeared to the Prophets, and holy men in humane Shapes and Forms, exceeding beautious.

For it is not to be doubted but that in the beginning the blessed Creator made Man in this very *Form* and *Shape* (as to his Body) which he does retain, though not now altogether so beautifull, by reason of his Degeneration and fordid Intemperances, which have in some degree defaced the lovely Majesty of his Body and Countenance; for though Man through Transgression, and giving way to vain Imaginations, hath lost the Government of the divine *Principle*, and so is fallen from his first illustrious and innocent *Estate*, yet nevertheless he has in some measure preserved still his outward original shape or form of Body; for the Lord endued every Body with a *Seed* in it self, to beget and produce its own *Species*, in all particulars; and if it had not been for this great and undefeazable Law of the Creator, Man by his great Lusts, Intemperances, Violence, Oppression,

pression, Cruelty, Vanities, and other evil Courses, would long since have destroyed, and lost his beautifull humane shape and form, as well as that Angelical form of his Soul: But it was not in the power of his will to alter Shapes, and change one Form into another, so long as his Soul is cloathed with *Humane Nature*; for the truth is, he hath done what he could to be a Beast outwardly as well as inwardly; nay, he is become far worse than any of the savages of the Desert, internally in the Spirit; and therefore the illuminated Prophets, called men by the names of the worser sort of Beasts, in whom the fierce, cruel, wrathful nature is most predominant; as, Generation of Vipers, Lions, Foxes, Wolves, &c. and also the evil separated Spirits, or Souls of Men, as well as fallen Angels, have always been resembled and likened unto savage Beasts, and repre-

sented accordingly, when ever they appeared in brutish, or fierce hideous forms.

Therefore when *departed Souls* shall appear to their surviving Friends, either cloathed with sidereal thin Bodies, or in *Dreams*, in bestial shapes, and hideous frightfull forms, it is but a bad sign or token of their Condition and State in the other World, and that they have not retained the humane property in the time of the Souls being in the Body; for according to what property of the wrathfull Principle man has suffered his Will and Desires to enter into, that same Quality or Property gets the Dominion and chief Government in the Centre of the Soul; and if men live and dye in the power and strength of that predominating wrathful Nature, and do not weaken or change it by Repentance and Regeneration, then from that very property is generated a

I 4

new

new Body, and sealed with its proper Signiture; for every Spirit has, and is endued with an innate power, by which it can attract suitable matter out of all things for a Covering, or Body, suitable, or of a proportionable form and nature to its self; for, as at the beginning, when the eternal sole *Self-Existent Essence* moved Himself to the Creation, or Manifestation of all external Beings and Creatures, then according to the qualification of the seven Fountain-Spirits, and what property, degree and nature of the Spirit such matter was capable to attract out of all things, for a Covering or Body, such was the external nature, form or shape proportionable to the inward Life or Spirit.

Therefore the outward Signatures or Forms, Shapes and Completions of each Creature, both in the Animal, Vegetable and Mineral Kingdoms, doth clearly manifest  
what



what form or property in the seven, fold nature carries the uppermost Government therein: But none can rightly distinguish this but only the unvailed Eye, though every one may more or less perceive it, since in Animates 'tis most clearly manifested by the eyes of each Creature.

For the Eyes are the open Gates and Light of all the natural Faculties, through which continually pass the most subtle spirits of life, and have there their free egress and regress. For which Reason the disorders of nature, and the strength, weakness, liveliness, and dull, heavy, indispositions both of Man and Beast may easiest be perceived by the eyes and face. And hence also it comes to pass, that the wishful looks of some saturnine people, whose souls are captivated in the astringent bitter, wrathful nature, do sometimes wound the pure spirits and health, of those they wish evil unto,  
which

which the Ancient called *Fassination*, and our Vulger say of such as they conceive to be injured, that they are bespoken. Yet it is to be noted that the wishes of those bad people, without their sight or looking upon one, hath not that power to hurt the health, or any thing of that nature, as seeing and wishing both together; nor yet can either of them, or both conjoyn'd, hurt or wound the health of any, but only such as are under the dominion of their Spirits, and live under the government of the same evil Properties, though in a lower degree; for those that are higher exalted then themselves in the Wrathful Bitter Saturnine Nature, they cannot injure, much less can they touch or hurt others, who live in any degree of Regeneration, and acknowledge the holy Fountain, and eternal Light and Love of Jesus Christ to be Guide and Governour of their Souls, there being

a wonderful difference, and vast Gulf between the Principles they live in, the one being *Light*, and the other *Utter Darkness*.

Now as the extern Signature of all material Bodies is an intelligible Character, or Index of the internal Spirit or Vertue, so separated Souls, when they assume aierial Bodies, or represent themselves in *Dreams*, do it in Shapes and Figures Analogous to the state they are in, and that Principle which bears sway over them.

I shall conclude this Chapter, with two observations delivered by two learned men.

The first *Trythemi*, who asserts, that never any good Angel appeared in the shape of a woman. The other *Van Helmon*, who in his ninty third Chapter has these words; If an Angel appear Bearded, let him be accounted an evil one, for a good Angel hath never

ver appeared with a Beard.

The truth is a woman is the weaker vessel, and was first in the Transgression, so that Sex is an emblem of weakness; and therefore there is no reason, why the good Angels, amongst whom there is no difference of Sex, should chuse to appear as a female, but rather being of a species above humane kind, assumes the shape of the most excellent of that kind, and for the same reason they may appear without beards, both because hair is an excrement, and verges somewhat in resemblance to the brutish Nature, as also more especially, thereby to denote their perpetual Youth, Beauty and Vigour, wherein those intellectual beings, which keep their First, Glorious, and Happy estate, do alwayes remain. And the contrary, in all those particulars is to be understood of the evil Genij, who by their fall rendred themselves lyable

lyable to weakness, imperfection, and continual Transgression, and consequently allyed to the savage nature, which they often resemble, in being all over hairy, as is storied of the Satires and Fawns, a sort of corporial Demons, mentioned by the Ancients, and one of which, the great *Augustine* testified that himself saw.

---

CHAP. VIII.

*Scripture Examples and Testimonies;  
touching Dreams.*

**H**OW highly Dreams were esteemed by the holy Ancients and Prophets, appears by many Testimonies of Sacred Writ; The ever blessed Creator, frequently sending his Angels and good Spirits, to tell and reveal unto his People, and Sons of Wisdom, his  
Divine

Divine Pleasure, sometimes to admonish them of future things, and sometimes of their own evils, and at other times, to avoid and prevent the evils that evil men threatened them with, as *Genesis* 20. 3. God came to *Abimelech* in a dream by night, and said unto him, Behold, thou art but a dead man, for the woman which thou hast taken, for she is a mans wife, This Angelical admonition and reproof, proved very profitable to *Abimelech*; for hereby he repented of his evil, which otherwise he would ignorantly have committed, and saved himself and his people unviolated, and safe from the severe Judgments, so near impending and threatned, so *Gen.* 31. 10, 11. The Angel of the Lord appeared to *Jacob* in a dream, and bad him return into his own Land; and when in obedience to that Vision, he had stolen away unawares from *Laban*, and  
*Laban*

**Laban** with his Brethren, persued him seven days Journey, designing as it seems, to fall upon him with Violence, 'tis said in the 24th verse, that the Lord came to **Laban** the *Assyrian*, in a Dream by Night, and said unto him, Take heed that thou speak not to **Jacob** either good or bad; that is, offer not any Violence to him, as appears *verse 29*. By which means the rage of **Laban** was restrained, and **Jacob** preserved from danger. Did not **Joseph**, whilst yet but a Child, receive intimation of his future advancement, in a Dream, *Gen. 37. 9*. Which Dream was repeated, or doubled unto him, for the greater assurance of the truth and certainty of the thing. Of **Pharoh's** chief Butler and Baker it is said, *Gen. 40. 5*. That whilst they were in Prison, they dreamed a Dream, both of them, each man his Dream in one Night, each man according to the Interpretation

tation of his Dream : And when *Joseph* their Fellow-Prisoner came unto them, in the morning, and found them sad, and enquired the reason, they told him, we have dreamed a Dream, and there is no Interpreter thereof : To which he did not reply as many of the People that would be counted wise men in our Day would probably have done in such a Case, *viz. All Dreams are Vanities and Fancies, you should never regard them, they signifie nothing, and therefore never trouble your heads about the Interpretation, &c.* But on the contrary, he tells them ; *Do not Interpretations belong to God ? Tell me your Dreams, I pray you, verse 8.* And having heard them, proceeds to give a true Interpretation thereof, *That the Butler should be Restored, and the Baker Hanged in three dayes space,* which was exactly accomplished.

In the next place, *Gen. 14. 1.* We  
read



read of a Dream that *Pharaoh* King of *Egypt* had, first, of seven fat Kine, devoured by seven lean ones. And afterwards of seven full ears of Corn, devoured by seven thin, and blasted ones, which the afore-said illuminated, young servant of God, *Joseph* interpreted to be a Vision from God; for, saith he, *verse 25. God hath shewed Pharaoh what he is about to do; there shall be seven Years of Plenty, and afterwards seven Years of Famine; Therefore he advised to lay up the fifth part of all the increase, during the seven fruitfull Years; by which secret admonition of the good Angels of the Lord, King Pharaoh was put into a way to preserve himself and his people, and particularly to be a shelter, and maintianer of the Patriarks of Jacob, and all his off-spring. And as well, this Dream of Pharaohs, as the other of Josephs was doubled, or set forth twice under several representations,*

K

tations, but still to one and the same purpose; for which *Joseph* gives the reason, *vers.* 32. For that the Dream was doubled unto *Pharaoh* twice, it is because the thing is established by God, and God will shortly bring it to pass; whence we may learn, that when Dreams are represented to us under several Forms, we ought to take more especial notice of them, and may be assured both of a certain and speedy coming to pass of the things thereby signified.

Dreams and Vision, were the usual Wayes, whereby the Lord revealed his Counsels to his Servants and Prophets, to be communicated to his people, for which there is a plain express word of promise, *Numb: 12. 6.* *If there be a prophet among you, I the Lord will make my self known unto him in a Vision, and will speak to him in a Dream.*

So *Saul*, *Sam. 28. 15.* complains to the deceased spirit, or soul of *Samuel*

## Dreams and Visions. 131

*Samuel*, (whom he had caused to be raised up) when he asked him, why he had disturbed him from his stillness, and quiet rest, *Saul* answered him, saying, I am in great distress, for the *Philistines* make war against me, and God is departed from me, and answered me no more by prophets, nor by Dreams; which shews that Dreams were one of the most usual ways, whereby God was wont to signify his pleasure, to the Sons of men.

When *Gideon* warred with the *Amalekites*, and was somewhat dismayed at their vast multitudes he was encouraged by over hearing one of them relate his Dream, and another giving the interpretation; as you may read in *Judges* 7. in these words; *And it came to pass the same Night, that the Lord said unto Gideon, Arise get thee down unto the host of the Amalekites, for I have delivered it into thine hands; and thou shalt hear*

hear what they say, and afterwards shall thy hands be strengthened. Then he went down with Phurah his servant, unto the outside of the Armed men, that were in the Host; and the Midianites, and Amalekites, and all the Children of the East lay along in the Valey like Grass-hoppers for multitude, and their Camels were without number, as the sand by the Sea side: And when Gideon was come, behold there was a man that told a dream unto his Fellow, and said; Behold, I dreamed a dream, and lo a Cake of Barly bread tumbled into the Host of Midian, and came into a Tent, and smote it, that it fell, and overturned it, that the Tent lay along; And his Fellow answered and said; This is nothing else save the Sword of Gideon the son of Joash, a man of Israel; for into his hand hath God delivered Midian, and all the Host: And it was so, when Gideon heard the telling of the Dream, and the Interpretation thereof, that he worshipped, and returned into the

## Dreams and Visions. 133

the host of Israel, and said; Arise, for the Lord hath delivered into your hand the Host of Midian.

It was in a Dream that God was pleased to Grant Solomon a promise of Wisdom and Understanding, 1 King. 3. 5. In Gideon the Lord appeared to Solomon in a Dream by Night, and God said; Ask what I shall give thee: And Solomon said, Now, O Lord my God, thou hast made thy servant King instead of David my Father, and I am but a young child; I know not how to go out, or come in; and thy servant is in the midst of thy people, which thou hast chosen, a great people, that cannot be numbred, or counted for multitude; Give therefore thy servant an understanding heart, to Judge thy people, that I may discern between Good and Bad; for who is able to judge this thy so great people? And the speech pleased the Lord that Solomon had asked this thing; and God said unto him, Because thou hast asked this thing, and

K 3

hast

hast not asked for thy self long Life, nor Riches, nor the life of thy Enemies, but has asked for thy self understanding to discern judgement of things; Behold I have done according to thy word; loe, I have given thee a wise and understanding Heart, so that there was none like thee before thee, neither after thee shall any arise like unto thee; and I have also given unto thee that which thou hast not asked, both Riches and Honour; so that there shall not be any amongst the Kings like unto thee in all thy dayes; And if thou wilt walk in my wayes to keep my Statutes, and my Commandements, as thy Father David did walk, then I will lengthen thy days; and Solomon awoke, and behold it was a Dream.

Hear we see what a large communication, or converse the Lord is pleased to hold with the Spirit of Solomon in a Dream; and as the request was nevertheless real on Solomons part; nor less acceptable to God

God, then if it had been made waking; nay, probable, was more acceptable, because the more pure, free and undisturbed desire of his Soul, not then seduced by the senses, or beclouded with corporeal objects; so what the Lord promised him in this vision, was punctually made good and performed. But though God speaketh frequently in Dreams, yet many times man by his Dulness, Corruptions and Depravedness renders himself insensible of those illuminations; whence holy Job affirms, *God speaketh once, yea, twice, yet man perceiveth it not; in a Dream, in a Vision of the night, when deep sleep falleth upon men, in slumberings upon the bed, then he openeth the ears of men, and sealeth their instruction,* Job 33. 14, 15, 16. And as those Dreams and Visions are sometimes matter of joy and comfort, so at other times, they are terrible and frightful; and therefore the same pious Author

K 4

complains,

complains, *Job. 7. 14.* *When I say, my bed shall comfort me, my couch shall ease me; then thou scarest me with Dreams and terrifiest me through Visions.*

'Tis the duty of the Prophets and Servants of God to have a due regard to their *Dreams*; and though some pretended *Dreams*, when they had none, or made use of them to seduce the People to Idolatry, yet still the true Prophets were not to slight *Visions* and *Dreams*, because of Idolatrous Impostures; and such as were guilty of the latter were by *Mose's* Law to be put to death *Deut. 18. 1.* *If there arise amongst you a Prophet, or a Dreamer of Dreams, and giveth thee a sign or a wonder and the sign or the wonder came to pass, whereof he speaks unto thee, saying, Let us go after other Gods, and let us serve them; thou shalt not hearken unto the voice of that Prophet or that Dreamer of Dreams; for the Lord your God prov-*  
eth



## Dreams and Visions. 137.

eth you, to know whether you Love the Lord your God with all your Heart and with all your Soul—And that Prophet or that Dreamer of Dreams shall be put to Death. So the Prophet Zachariah chap. 10. 2. complains; The Idols have spoken Vanity, and the Diviners, have spoken a Lye, and have told false Dreams, they comfort in vain.

And so Jeremiah, chap. 23. 25. I have heard what the Prophet said, that Prophecy lyes in my Name; saying, I have Dreamed, I have Dreamed. How long shall this be in the Heart of the Prophets that Prophecy Lyes? Yea, they are Prophets of the deceit of their own hearts; which think to cause my People to forget my Name, by their Dreams, which they tell every man to his Neighbour, as their Fathers have forgot my Name for Baal.

All these Texts against the Abuse of Dreams, when they are forged, & wickedly made use of to promote Idolatry;

Idolatry, but make nothing against the lawful, humble, pious and most profitable use of Dreams, as appears by what follows in the 28th verse of the same chapter, viz. *The Prophet that hath a Dream, let him tell the Dream, and he that hath my Word, let him speak my Word faithfully; what is the Chaff to the Wheat, saith the Lord?*

The knowledge of *Visions* and *Dreams* is reckon'd among the principal *Gifts* and *Graces* immediately bestowed by the Lord on them that fear him: So 'tis said of *Daniel* and his three Companions, That God gave them knowledge and skill in all Learning and Wisdom, and Daniel had understanding in all *Visions* and *Dreams*. Dan. i. 17. And therefore when King *Nebuchadnezzar* had Dreamed Dreams, and his spirit was troubled because the thing was gone from him; that is, he had forgot what he had seen, but only retain'd

tain'd a general remembrance that he had a strange and wonderful Dream; when all the *Magicians*, and *Astrologers*, and *Sorcerers*, and *Chaldeans* were so far from being able to recall his Dream, that they told him, *There was not a man upon the Earth could do it*; This holy Prophet *Daniel*, not only shewed the King the Dream, but also the *Interpretation* thereof; (the same being revealed unto him in a *Night Vision*, Dan. 2. 19.) whereupon he acquaints the King, that *there is a God in Heaven that revealeth secrets, and maketh known to the King Nebuchadnezzar, what shall be in the Latter dayes*; As for thee, O King, thy thoughts came into thy mind upon thy Bed, what should come to pass hereafter, and he that revealeth secrets maketh known unto thee what shall come to pass; and so proceeds to tell him the particulars of his Dream, and the meaning thereof, being a Declaration of the most eminent

minent Empires, and Monarchies, that should succeed in the Earth, and their Qualities, Splendor and Conditions.

The same King *Nebuchadnezzar*, was premonished in a *Dream*, of the Judgement that was coming upon him, for his presumption and forgetfulness of God; he was driven out of his Kingdom, and from amongst men, and did eat Grass with Oxen, &c. Also in the 7th. of *Daniel* we read, how the Lord by his Angel shewed that holy Prophet the things that should come to pass in the world in the Latter days.

Nor was this Method of God's, (whereby he revealed his secrets by Dreams) peculiar to the legal Dispensation, but seems more especially to be extended unto, and enlarged under the Gospel, according to that prophesie of *Joel*, chap. 2. 28. And afterwards (saith the Lord) I will pour out my Spirit upon all flesh, and my Sons and

and my Daughters shall Prophecy, your young men shall see Visions, and your old men shall dream Dreams ; which is repeated and applied to the Illumination of the holy spirit, by the Apostle Peter, Acts 2. 17.

So in the new Testament we read, That when Joseph thought to put away the Virgin Mary, whom he had espoused, because he perceived her to be with Child ; The Angel of the Lord appeared unto him in a Dream ; saying, Joseph, thou son of David, fear not to take Mary to thy Wife ; for that which is conceived in her, is of the holy Ghost, and she shall bring forth a son, and thou shalt call his Name Jesus ; for he shall save his people from their Sins, Mat. 1. 20. And in the second Chapter, when the wise men came out of the East to visit him that was born King of the Jews, and were sent by Herod to Bethlem, bidding them, when they had found him, to bring him word, that

that he also might worship him; they were warned of God in a *Dream*, that they should not go again to him; and therefore returned into their own Country another way: After whose departure, *vers.* 13. *Behold, the Angel of the Lord appeared again unto Joseph in a Dream, saying, Arise and take the Babe and his Mother, and flee into Egypt, and be thou there till I bring thee word; for Herod will seek the Babe to destroy him. And in the same Chapter vers. 19. When Herod was dead, behold an Angel of the Lord (once more) appeared to Joseph in Egypt, saying, Arise, and take the Babe and his Mother, and go into the Land of Israel, for they are dead that sought the Child's Life.*

---



CHAP. IX.

*Of Angels Guardian of Countries,  
and particular Persons, and their  
Offices towards men, mentioned in  
Scripture.*

BY the numerous Examples mentioned in the foregoing Chapter, we see how common and frequent it was in former Ages, for the Lord to appear unto his people in nightly *Visions* and by *Dreams*; and in that secret way of Communication to reveal unto them many wonderful things; insomuch that they did account themselves as it were abandoned, or separated from the presence of the Lord, and his holy Spirits and Angels, when the Lord did with-draw or supercede this method of Nocturnal Illuminations, as is evident by the foremen-  
tioned

tioned Complaint of King *Saul*. But in this our Rude and Blind Age, instead of complaining for want of the presence of the Lord and his holy powers, most people make a Laughing-stock, and Derision of *Dreams*, and all things of that nature; so great is the *Degeneration* of *Mankind* from all sublime *Truths* and heavenly *Converse* of good *Spirits* just as though there were no *Angels* or *Gentj*, or that the blessed God of Truth had not granted any of them to be our *Guardians* and *Assistants* in our *Necessities*, and under his supream providence, to protect and defend *mankind*, from the many snares and inventions of evil *Spirits*, which continually seek how they may devour and destroy man, and lead him captive into perdition: But the Word of Truth assures us, That the God of all Power and Glory has made his *Angels* great and powerful *ministring Spirits*, to aid  
and



and assist those that fear his Name, and advance the Kingdom of *Innocency*.

So in former Ages we read, That he sent his good Angels, as Messengers of his favour, and to defend his people from incursions of the evil ones; for they do continually fight against the Malicious degraded Legions.

Thence *Abraham*, when he sent forth his Servant to *Mesopotamia*, to fetch a wife for his Son *Isaac*, did by Faith assure him, The Lord should send his Angel before him, and prosper what he went about, *Gen. 24. 7. and 14.* So the Lord promises the Children of *Israel*, *Exod. 23. 20.* Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his Voice, provoke him not, for he will not pardon your Transgressions, for my Name is in him. But  
L if

*if thou shalt indeed obey his Voice, and do all that I shall speak, then I will be an Enemy to thine Enemies, and an Adversary to thine Adversaries; for mine Angel shall go before thee in unto the Amorites, &c.* Chapter 23.

24. Therefore now go, lead the people unto the place of which I have spoken unto thee: Behold, mine Angel shall go before thee; which is repeated again, Chap. 33. 2. *I will send an Angel before thee, and I will drive out the Canaanite, the Amorite, &c.*

When Balaam went with the Princes of Moab, to Curse the Israel of God, 'tis said, *The Angel of the Lord stood in the way for an Adversary against him*; and the A's saw him, and turned away several times; but the Prophet could not see him, till his Eyes were opened, and then he revered him, and received his message, *Numb. 22. 23. and 31.*

An Angel of the Lord came up  
from

## Dreams and Visions. 147

from *Gilgal* to *Bochim* to accuse the *Israelites* of their disobedience and transgression, whereupon they repented and humbled themselves *Judges 2. 1.*

Another Angel appeared to *Gideon*, and encouraged him to deliver the people of *Israel* out of the hands of the *Midianites*, Chap. 6. 11.

So likewise to *Manoah*, the Mother of *Samson*, promising her a Child, and directing her how he should be Educated in Abstemiousness, and Temperance, that he might be fit for those mighty Achievements of delivering his people, which the Lord had designed him for, *Judges 13. 3.*

As *Elijah* was in the wilderness, and ready to starve, an Angel of the Lord brought him provisions, and said to him, once and again, *Arise, and eat*; in the strength of which he travelled forty days, and forty nights, 1 Kings 19. 5.

David also teacheth us, That the Angel of the Lord encampeth round about them that fear him, and delivereth them, Psalm 34. 7. And again, Psalm 91. 9, 10, 11. Because thou hast made the Lord my Refuge, even the most high thy Habitation, there shall no evil befall thee; neither shall any Plague come nigh thy dwelling; for he shall give his Angels charge over thee, to keep thee in all thy wayes; they shall bear thee up in their hands, lest thou dash thy Foot against a Stone. When the Prophet Zachariah had a vision by night from God, there was an Angel that talked with him, and declared to him the things which he saw.

The Angel Gabriel was sent to the Virgin Mary, to acquaint her with the joyful Tydings of her being overshadowed with the holy Ghost, and bringing forth a Saviour, Luke 1. 26.

The pool of Bethesda had its Senative Vertue communicated to it by

by the ministry of an Angel, for so the Text expressly tells us, John 5. 4. *An Angel went down at a certain Season, and troubled the water, whosoever then first after the troubling of the water stepped in, was made whole of whatsoever Disease he had.*

When the Apostles were committed to Prison for preaching the Gospel, *Acts 5. 19.* The Angel of the Lord by Night opened the Prison Doors, and brought them forth; So an Angel of God appeared in a Vision to *Cornelius*, the devout Centurion, requiring him to send to *Joppa* for *Peter*, who should teach him what he should do, *Acts 10. 3.*

And when afterwards the same *Peter* was imprisoned by *Herod* the King, behold the Angel of the Lord came upon him, and a Light shined in the Prison, and he smote *Peter* on his side, and raised him up, saying, *Arise quickly; and his Chains fell off from his hands, and the Angel said unto him,*

*Gird thy self, and bind on thy Sandals ; and so he did : And he said unto him, Cast thy Garment about thee, and follow me ; and he went out and followed him, and wist not that it was true, that was done by the Angel, but thought he saw a Vision. When they were past the first and second ward, they came unto the Iron Gate that leadeth unto the City, which opened unto them of its own accord ; and forthwith the Angel departed from him ; And when Peter was come to himself, he said ; Now I know of a surety, That the Lord hath sent his Angel and delivered me, Acts 12. 7, 8, 9, 10, 11.*

And when Paul, in his Voyage to Italy, was in danger of shipwrack, an Angel visited him, and assured him, That none belonging to the Ship should be drowned ; for, said he, *There stood by me this Night the Angel of God, whose I am, and whom I serve ; saying, Fear not Paul, Thou must be brought before Cæsar ; And lo*  
God

*God hath given thee all them that sail with thee, Acts 27. 23.*

Thus manifest it is, that good Angels, both by the appointment of the Sovereign Creator, and the excellency of their own Natures; are alwayes Sedulous, ready and diligent to serve, assist, succour, and illuminate good and vertuous men; especially in their distresses, or when they are in danger by the malice and subtilty of wicked men; And it is the Doctrine of the wise Antients, that not only every person, man or woman, from his or her first coming into this world, hath in an especial manner, a particular good Angel deputed; which therefore is called his or her Guardian Angel, or good Genius, and that another evil Angel also of a direct contrary nature and property is alwayes attending us, thence called *Catademon*, or a mans evil Genius, but also that Communities, Nations

and Countries have also particular Angels assigned to their government, or super-intendency: And therefore in some Translations that eighth verse of the thirty second chapter of *Deuteronomy* is thus read,  
 ‘ — when the most high divided to  
 ‘ the Nations their Inheritance, when  
 ‘ he separated the Sons of *Adam*,  
 ‘ when he set the Bounds of the People according to the number of the  
 ‘ Sons of God; that is allotted to all the several Nations, distinct Rulers, and Supervisors, amongst the Holy Angels, here called the Sons of God.

Thus as all Contention Hate, Malice, Strife, Oppression, Violence, Fighting, Killing, Murders and Wars, both Private and Publick; are first conceived in the Spirit, and have their Foundation from the Wrathful, Poysonous Principle, so when men by their sinful vanity have awaked or kindled this direful  
 Principle



## Dreams and Visions. 153

Principle, which threatens destruction and Ruin to both private Families and publick Societies, States or Governments, then there begins a great Combat, and as it were open Wars between the Guardian Angels of each person or Country; and which soever of them gets the Victory, that King, Country or People succeedeth in its Wars here below, and subdueth the other.

This I conceive is plain, and undeniably evident from the 10th chapter of the Prophet *Daniel*, where an Angel comes to *Daniel*, (who had spent three weeks in mourning, fasting & praying) & said unto him, O *Daniel*! greatly beloved, understand the words I speak unto thee; for unto thee am I now sent, for from the first day that thou didst set thy heart to understand and to chasten thy self before thy God, thy words were heard, and I am come for thy word sake; but the Prince of the Kingdom  
of

of *Persia* withstood me one and twenty dayes ; but lo, *Michael*, one of the chief Princes came to help me, and I remained there with the Kings of *Persia*, now I am come to make thee understand what shall befall thy People in the latter days for the Vision is for many days — And having strengthened the Prophet, proceeded thus; knowst thou wherefore I come unto thee, I will return to fight with the Prince of *Persia*; and when I am gone forth, lo, the Prince of *Grecia* shall come; but I will shew thee that which is noted in the Scripture of Truth, of *Michael* your Prince; thereby to understand the several respective Angel Guardians or Titular Intelligences of those Nations, and that every particular person (as well as Nation or Country) hath a peculiar Angel Guardian, seems to me very plain from the Scripture, especially those two undeniable Texts, *Mat.*

18. 10. Take heed that ye despise not one of these little ones; for I say unto you, that in Heaven their Angels alwayes behold the Face of my Father. And *Acts* 12. 15. when the Maid came and told the Brethren that *Peter* (whom they supposed to be in Prison) was at the Door, they not believing her, said, It is his Angel; which plainly argues what a firm opinion and belief the faithful Christians of old had in this matter.

The like stirrings and oppositions are to be apprehended of the Guardian Angels, and chief Princes of other Countries, Places and People; there is frequent struggling between the Internal Princes, but still the prime occasions, or first motives, are generally given to them by mens sinful vanities, which do move the inward wrathful Principle of nature; whence all those judgments and cruel Miseries do proceed, and which do

do give opportunity and advantage to the evil Angels to insnare man in a thousand Mischiefs, unheard of Debaucheries, Idle Dreams and Lying Visions.

For the Lord, who is a God of Holiness and Purity, and loveth Truth in the inward parts, doth not visit any with heavenly Dreams or Visions, but such as call upon, fear and believe in his sacred Name; such whose Temples are undefiled with Blood and Uncleanneſs, and their Hands unstained with Oppression or Violence; such in all Ages he hath admitted into his holy presence, and granted unto them his good Angels to Teach, Guard and Defend them from Sin and Evil; but we do not read that in former times the Lord did ever so visit the froward and perverse of heart, or granted them the help of these noble illuminated Companions, *viz.* the blessed Angels and good Genij, for alas! tho  
these

## Dreams and Visions. 157

these blessed and good-natured Intelligencers were ready to attend them, they instead of accepting and attracting such their assistance, do by wicked practises and intemperate lewd habit of Life, and continual Violence, drive the good Spirit away; and on the contrary, conciliate to themselves evil Genij, whose work it is to suggest and dictate Lyes, in a spiritual way both night and day; and such persons Dreams and Visions are generally Lying Phantasies, according to the nature of their attendance.

For every man in the world hath either a good or evil Internal Companion, or Genius, that he adheres unto, of the nature of that property that he has the chief Government in the Life; and this Genius does mightily prompt & froward all such things as his principle, quality or Complexion inclines him unto; and as men alter in inclination, either to  
good

good or evil, so their Genius grows either stronger or weaker, according as they shall enter with their wills into good or evil, and became strong therein, it may also be noted, that what Imployment, Art or Science soever a man strongly inclines unto if he continues therein, and becomes fixed, he shall obtain a proper Genius, which will mightily assist him in that Art; and the very same is to be understood in both vertue and vice, for as any one becomes wedded unto, or practises either with strong inclinations; so his Genius, or good or evil Attendant becomes strong and powerful, and if it be vertue, than such a person becomes great in the mysteries of Goodness, Vertue, Wisdom, and the secret knowledge both of God, and of himself, and of universal nature, according as his Temper and Complexion is capable; For constancy giveth strength, and great power, both to the Genius,  
and

and all the faculties of the Soul; And the like is to be said of vice, as is most apparant in such as continue long in the practice of Evil, they every day grow much worse, the Custom takes away the Conscience of sinning, and they become *Seared* as with an hot Iron, as the Apostle fitly phraisseth it, that is, lockt up as it were, or wholly captivated in fordid Vanities and Impieties, where by they become cruel and violent in all things, and work wickedness with Greediness, and draw Iniquity as with Cart-ropes, for they have opened the gate of original Poysons, the Bitter, Wrathful, Astringent Spirits, which compose the inwardmost Kingdom of fierceness, wherein Devils dwell, being destitute both of divine and eternal Light; this evil center many men have so terribly awakned; as shortly they have by way of simile att racted the evil Spirit, and Angels for their Companions

panions, who do diligently wait upon, and continually prompt them to wickedness, and further exciting of the hellish poysonous properties, whence are generated Filthy Swearings, Lying, obscene words and Actions, and all kind of abominable Discourses and Actions, with a thousand horrid thoughts, and vile imaginations, frequent amongst the multitude, so that if a mans inward Eyes of his Soul were but opened, he might easily see Legions of those accursed *Demons*, fluttering in and about such People, egging them on to all evil Communication and practices; it being a certain and undoubtable truth, that all filthy vain thoughts words and works do arise and proceed from the Hellish center, and do all carry the power of their own principle with them, and so incorporate with their Similes wherever they are received, and thence pass back again into their own



own dark original Source, and totally captivate the soul therein, where they are recorded, and shall stand forever as Witnesses of Condemnation against them, if men Live and Dye in that deplorable state, and do not Repent, and turn from them, by Regeneration, and Newness of Life.

Now from those infernal Legions, which beset us on all sides, both inwardly, and outwardly, no man is safe any longer then he fears the Lord, and has his mind fixed on Sobriety and Temperance in Meats, and Drinks, Exercises and Communications; for nothing (as we have already said, and cannot say too often) does so much disarm, weaken, prevent and frustrate all evil suggestions and injections of the evil Angels, both within and without, as those sublime vertues with convenient Fasting, and continual fervent Prayers. For as our Lord

M

and

and Saviour Christ faith, *some sorts of evil Spirits are not cast out, or chased away, but with Fasting and Prayer*: and therefore the Kingly Prophet faith, *wherewith shall a young man cleanse and defend himself from evil Angels, and other Enormities, but only by keeping thy Word, and being obedient to thy Commandements*; alwayes having a regard to that most excellent saying of Christ, *First seek the Kingdom of God, and the Righteousness thereof, and all other good things shall be added, or given unto you in due season.*

For as every man does govern himself, and into what property he suffers his soul to enter, such an Angel or Spirit he allureth, be it either good or evil, there being Spirits of all Orders, Complexions and Natures (for which should we think, the Intellectual world less peopled then the Material?) which always are ready and officious to exert their power,

as we read in the Scriptures of Truth, The Lord said, who will be a Lying Spirit in the mouths of *Ababs* prophets, and presently steps forth one, and said, *I will*; and far be it, but we should believe that the benign Spirits are as ready to secure and defend mankind from evil, when they incline to well-doing and Innocency, as the malignant Ones are to precipitate them into Error, Guilt and Misery.

If men did but believe those things, and diligently observe and weigh them, they would certainly be much more careful in moderating their thoughts and affections, neither would many so much dote upon, or be perpetually vexed with, for, or about the Spirits of golden mountains of *Ethiopia*, the Dust of *Guinea*, the Rubish of *Pera*, which do give great advantage to, and powerfully attract the evil *Demons*, who by many of the Antients are

thought to have some kind of rule over, or affinity with those hidden Mines and Treasures in the bowels and dark Cavets of the Earth, which are the Idols whom most people now adore, and over whom the evil spirit *Mammon* is said to be Lord president. For whatsoever man does violently taste, and set his mind and affections upon, presently the evil Spirits that are of that quality, do present themselves, and are busied to allure the Soul, and captivate it with more passionate desires after it. For this cause it proves hard, and very difficult for men too be temperate, to moderate their affections in any thing wherein they have once run out into, or contracted an habit of Excess, so many Enemies there are to circumvent and inveigle them every side, whose power is great, but 'tis by reason of the greatness of mans sins, which give them the

vantage

vantages, whereby they lead multitudes into perdition.

On the other side, the good Angels, and Spirits are as easily attracted by vertue, as the Evil are by vice; that is so say, they are delighted, and conciliated by their own fair Resemblances, Purity, Love, Truth, Temperance, Order, firm Belief, cleanness in Meats & Drinks Innocency and Silence; these are powerful Loadstones or Magneticks that will attract good Spirits and Angels, even from the furthest parts of the World.

It is also further to be considered that true Dreams and Nocturnal Converse with good Angels and Spirits, does afford great delight, and true pleasure to the mind and soul; the very thoughts of those secret visits, cheers and irradiates the intellectual Faculties even in the day, and causeth a desire and longing for the night; and the more fixed any

man is, and the more he lays them up in a Reserved and Religious Breast, with serious Thoughts and Meditations on such sublime Mysteries, the nearer he approaches unto their Beeings and powerfully invites those holy and material Essences, and so by degrees, even whilst he is in the Body, becomes as it were incorporated with, or endenizon'd amongst those Coelestial Quires of blessed Angels and Spirits of the Just made perfect, and to have their Names Registred in the Book of Life, as in the Revelations is promised.

For nothing comes so near those glorious Beeings, or so effectually engages them as a constant thoughtfulness temperance and sobriety, but more especially Innocency, and the Child like nature, which does in the highest degree imitate the nature Angelical, whence our Saviour Christ, *Mat. 18. 10.* admonishes his Disciples,

Disciples, to take heed not to despise Innocency, and the simple harmless nature, which he calls one of these little Ones, such as have through the vertue and power of the divine friendly innocent Principle disarm'd the fierce wrathful properties, and as it were cut off the members of evil, that is their thoughts, words and works, and have as much as in them lies, imitated and lived in the innocent nature of Christs Spirit, and good Angels, for of such he saith, *Their Angels do always behold the Face of my Father, which is in Heaven.*

But such as live in Uncleanneſs and Riot, in Chambering and Wantonneſs, in Oppreſſion and Cruelty, are ſubject to the Tyranny and Punishment of evil Angels, as executioners of the divine Vengeance, which hence are called *deſtroying Angels*: Thus two Angels came to Sodom, and having ſecured Lot and his

his too Daughters, consumed those wicked Cities, whose Inhabitants burning with unnatural Lusts, were justly destroyed with a shower of Fire and Brinstone, the Lord by the Angels of his vengeance raining down as it were Hell out of Heaven upon them, such was his Abhorance of their Abominations. When *David* had provoked the Lord by numbering the People, and thereby shewing his Inclinations to boast of the Arm of Flesh, rather than trust in the Lord his God; It is said, 1 Chro. 21. 15. God sent an Angel to *Jerusalem* to destroy it, and he repented him of the evil, and said to the Angel that destroyed, *It is enough, stay now thy hand*; And the Angel of the Lord stood by the threshing Floor of *Ornan the Jebusite*, and *David* lift up his Eyes and saw the Angel of the Lord stand between the Earth and the Heaven, having a drawn Sword in his Hand,



Hand, stretched out over *Jerusalem*; then *David*, and the Elders of *Israel*, who were cloathed in Sack-cloath, fell upon their Faces. When *Senacherib*, King of *Assyria* presuming upon the strength and number of his Army, had proudly Blesphemed the God of *Israel*, the Lord sent an Angel, which cut off all the mighty men of valour, and the Leaders and Captains in his Camp, so that he returned with shame into his own Land; 2 *Chron.* 32. 21. which is also Recorded more particularly, *Isaiah* 37. 36. The Angel of the Lord went forth and smote in the Camp of the *Assyrians* an hundred and fourscore and five thousand; and when they arose early in the morning, behold they were all dead Corps. In like manner, when *Herod* had accepted the blasphemous Flatteries of the people, *Acts* 12. 23. immediately the Angel of the Lord smote him, because he gave  
not

not God the glory, and he was eaten of Worms, and gave up the Ghost. So the Angel that slew the first-born of the *Egyptians*, is called *the Destroyer*, *Exod. 12. 23.* As also the Angel that smote the rebellious *Israelites* in the Wilderness. *Neither murmur ye, as some of them murmured, and were destroyed by the Destroyer, 1 Cor. 10. 10.* For when men by imitation do come near and sympathize with the principle of the evil Angels, they become incorporated with, or swallowed up by their wrathful dark Nature; as the Kingly Prophet *David* saith, *Psal. 78. 49. The Lord casts upon them the fierceness of his Anger, Indination and Wrath,* that is by the sending out, or granting Commissions unto evil Angels, to vex and plague them; for man by his Out-rages, Gluttony, Drunkenness and Oppressions, both to Man and Beast, and killing of those of his own kind, has opened the Gate  
of

of Gods fierce warthful anger, which does powerfully attract the evil Angels and give them oppertunities to commit Evils without Remorse, having a free access both by Dreams and Visions, and other Spiritual Communications, which do exert, and inwardly stir up man ever, even in the very center of his Life to Evils, whence those numberless, & strong lewd Immaginations, wicked Words, & ungodly Works do proceed, so that a rational man would think that no thing, or Creature, that is cloathed with the humane nature, could be so much depraved and precipitated into Error and all kind of Ungodliness. Therefore well may the Angel of the Lord in the *Revelations*, cry, woe unto mankind, or the Inhabitants of the Earth, for the Devil is cast out of Heaven, and is come down on the Earth in great Wrath and Indignation, that is into the wrathful or evil part of the  
**Adamical**

Adamical Earth, and not into the good part ; for this world, and all things therein, do consist both of Good and Evil, Light and Darknes, Love and Hate ; but into the good, the Devil, that is, evil Angels or Spirits cannot enter, as being contrary to their *Ubi*, or BEEING ; the Light being set in an eternal opposition to Darknes, and *Satan*, and all his associate Angels being fallen from the Light, are entered into the dark original wrath, whence the evil part of this world proceeds ; and therefore he and his Legions are only capable of the poysonous fierce wrathful *Ubi*, or Station ; and consequently where persons give themselves up unto Oppression, Violence, Envy, Back-biting, Gluttony, Drunkenness, Swearing, Lying, Lustful Frothy Romancing Discourses, and vain foolish Jestings, all which do arise, and are generated from the fierce poysonous wrath, both inward and outward,

outward, wherein *Belzebub* has his Throne, to and with the souls and spirits of such men, the evil Angels have free access, and a ready Inter-course, because they are nearly ally-ed in their original principle; *Ahabs* Prophets were before false and lying Prophets, and had made a Trade of soothing up that wicked King in his Idolatry, with counterfeit Visions and Flatteries; and therefore it was that an evil Angel was so ready to offer himself to be a lying Spirit in their mouthes. It was the Sin of *David* that drew down the before-mentioned destroying Angel with his Sword in his hand against *Jerusalem*; and when *David* and his people repented of their misdeeds, then presently the Lord commanded the Angel to put up the Sword of wrath; for by such their Repentance, the principle of Indignation was weakned; and on the contrary, the principle of Light and Love was thereby

thereby strengthened and corroborated, which did discuse the wrathful *particles*, or cause the destroying Angel to disappear, & attracted the presence and assistance of the good Angels, who have their *Ubi*, or are conversant in the good part of this world, as the evil Angels are in the dark malignant part thereof; and as men enter either into Good or Evil, so do they contract a familiarity with the one or the other, and acquire good or bad Guardians, which do powerfully stir them up either to vertue or vice.

Hence we read, *Gen. 48. 16.* *Jacob* acknowledging Gods divine hand of providence, saith to his Son *Joseph*, *The Angel which hath delivered me from all evil bless the Children*; as also the same sacred Scripture, *Gen. 32. 24.* declares that the Lord wraisted with *Jacob* all Night, in a Vision or Dream by his good Angel, and *Jacob's* Spirit or Soul was in good

good earnest, and strove so with the divine power, or good Angel, that he would not let him depart, untill he had blessed him, which did manifest *Jacob's* firm Faith, and inward acquaintance with, and understanding of Gods government by Angels, which of late Years has hardly any being in the Heads or the Hearts, in the Understandings or Desires of men.

---

**CHAP.**

---

## CHAP. X.

*Man cannot Communicate with Spirits in his outward Senses, but in Dreams and Extasies. Strange material Figures, Calls, Blows, &c. before Death. Of middle Spirits. Against telling of Dreams and how Dreams are always represented in Corporal Forms, and in what sence mens works are said to follow them after Death.*

**W**E have before demonstrated, that during the sleep of the Body, the Soul is as it were already Separated, and in Eternity, so that both Joy and Sorrow is essential unto it, and the Soul does really enjoy either pleasure or pain; For this caule both good and evil Angels and Spirits can most easily and familiarly communicate with



## Dreams and Visions. 177

with the Souls of men in sleep; for then the Soul is near unto their *Ubi*, or Being, and there is a great affinity between them; but when the Body is awake, and all its sally-ports of the Senses wide open, to let in outward material Objects, the Soul is cloathed with a dark, heavy, earthy, sensual vesture, which does as it were wholly captivate and chain this incorporeal Essence; and as those Communications, Revelations, Sights, or whatever else does happen to the Soul in Dreams and Visions, seems as nothing to the Body and Senses after waking (which is one main cause so many slight Dreams) so what is translated through the Senses, or in the outward material World is nothing to the Soul in Dreams; but the Beggar has as lofty Representations, as the King, and the poor Captive as free Enjoyments as his Judge; therefore we should consider the vast differ-

N

ance

ance between the internal and external principles, and their respective Inhabitants, and that the external Eye can see only into its own Birth or Original; that is, into the Things and Light of this outward material World, as receiving its Light from thence, for nothing can see further than its own principle whence it proceeded.

For this cause no mortal man can see and communicate with Angels and Spirits by sight, and under the perfect Exercise of their outward Senses; therefore when the holy Prophets and Antients received Visions, and the good Angels and Spirits Communicated their Secrets unto them, it was alwayes in Dreams, Extasies or Raptures; not knowing (as the Apostle saith 2 Cor. 12. 2.) whether they were in the Body, or out of the Body; and therefore the Prophet *Daniel*, saith, that in the great Vision before men-

tioned

tioned, *he had not the strength of a man*, that is, his senses and natural understanding, was during that time of the Vision, weak, dead, or as it were asleep, and did not see, nor know any more of the mystery or divine sight, than men do of their common Visions of the Night, which are as nothing to the Body and Senses ; for every Eye sees into its own Radix, that of the Body into the Principle of this World, as being generated from the Light thereof, and being it self Corporeal, sees, apprehends and comprehends all Corporal things ; but the Eye of the mind and soul is Incorporeal, and therefore it can well see, apprehend and comprehend things Incorporeal and Spiritual, especially when it shakes off, and as it were quits it self of the Chains and heavy Fetters of its earthly Tabernacle, and the sensual Faculties of the external palpability, as comes to pass in Visions

and Dreams; for the Soul has an eternal and Celestial original proceeding from the Intelligible World, and therefore when it is freed from Darkneſs, it can well ſee into, and communicate with the internal and heavenly Spirits and Angels; But the Senſes and Body take their original from groſs palpable matter, and therefore depend upon ſublinary nature, conſequently ſubject to deſtruction and corruption.

The Body is a dull heavy Trunk, but the Soul is quick as Thought, and nimble as a Beam of Light; and therefore, when freed from the clog of the Body and ſenſual Power, is capable of entertaining and receiving all things, be they either material or immaterial.

But here it muſt be noted, that it is common for Perſons in Dreams to be preſented with various Figures, Forms, and Shapes of material things belonging unto the Animal, Vegetable

table and Mineral Kingdoms, which do signifie, or often times fore shew or denote Prosperity, Adversity, Health, Sicknes, the Death of themselves or Friends; others have vocal Calls, Voices, or Blows before Death or Sicknes; Now all this variety of Nightly Representations or Dreams proceed from the variety of each mans Genius or Angel, and are true or false, according to its Nature, and the vertuous or vicious Lives of the Persons.

But certain it is, that many men have certain and assured signs, or premonitions given them of the Death or Well-fare of absent Friends and Relations, as also of their own; of which were it needful, numerous Instances might be given; and this as it is very strange and wonderful, so I see not which way it can come to pass otherwise than by the operation of the internal and supernatural Intelligers or Genji, which

N 3

amongst

amongst the wise and sober Antients was more frequent then of late years, *viz.* when men fearing the Lord, believed that he governed the world by Angels, and when men lived in Sobriety, Temperance, and Cleanness, which doth wonderfully prepare men for, and render them capable of receiving true Dreams or Oracles. For external as well as internal Purity, and to be free from Violence, and the defilements of Blood, and of unclean Meats and Drinks is most necessary; for all who would be worthy of this sublime Knowledge and Gift of true Dreams, must keep a pure undisturbed and undisquieted Spirit and Imagination, & friendly compose the same; for an unclouded Spirit is like a clear Glass, or calm limpid spring of water, wherein you may behold the true Images of things, but if the same be troubled, stirred or agitated, then you perceive nothing but confused

fused Figures; so the Spirit being discomposed apprehends nothing as it ought to do, but as long as it continues serene and tranquil, it lets in the true Lights of distinguishing & understanding, and presents the real Figures and Notions of things to such as are of a sound and healthy Body & Mind, not dulled with Intemperance, nor made sad by Anger, nor provoked to Bitterness and Envy by Covetousness; but when at peace with God, and all its innocent Creation, you quietly go to Bed, and fall a sleep, then the Soul being loosed from hurtful thoughts, and freed from the heavy body, and sensual Spirits, does freely Communicate with divine Angels and Spirits, and far more certainly, clearly and efficaciously behold and enjoy wonderful things; and oftentimes is then instructed in, and taught many abstruse Secrets and Mystries; for the good Spirits being diffusive and communi-

cative, do invite the Soul to their Society by the opportunity of the Sleep of the Body & Sences, and the nocturnal solitariness, nor will they be wanting to such when they are awake, if they shall square and conduct their Lives and Actions by the measures of wisdom, and rules of Piety.

On the Contrary such whose Fantasies and Spirits are dull, and as it were unpolished, and who languish under distemperatures of mind, and a Body oppressed with excess of wine, or other superfluity, whence noxious Fumes arise, that miserably becloud all the *Intellectual Hemisphere*, the access and intercourse of the benigne Spirits or Angels is prevented or frustrated, and such peoples Dreams are confused, oblivious, and tending to Evil and Vanity; for the good Intelligences cannot, nor will give true Oracles or significant Dreams to persons intemperate and unclean



unclean, and whose Souls are estranged and degenerated from their principle, and precipitated into wrath and Violence; But the Inhabitants of the infernal World have the nearest Affinity to such, and do by their secret sympathitical Communications suggest and dart into the Soul many Lying Fantasies and Mischevius Dreams, and teach them sundry vile pranks and evils.

For there is as great a variety of Spiritual Creatures and Beeings, good and evil, clean and unclean Spirits, viz. respectively in the two grand Fountains or Principles of good and evil, as there are material Inhabitants in this internal or visible principle or *Elementary Quaterni-*on of Earth, Air, Water and Fire, and of as various and different shapes, formes and natures, and complexions (if we may in an Analogous way apply those words to *Spiritual*, which commonly are only predica-  
ted

ted of gross *Palpable* Creatures and things) for all this wonderful variety of the Animal, Vegetative and Mineral Kingdoms, are but a Figure and Similitude of what is in the internal Spiritual World, whence all those proceeded; and the internal Spirit and Power is still the true cause of all motion, growth and increase, and Life in all Creatures and things contained in the said three Kingdoms, and no internal Intelligence, Power, Spirit, Angel, or Genius, whatever can affect us otherwise than as we draw near them in Spirit, and so by degrees awaken their predominant property or principle, by which they have power to influence us either in good or evil. But for the most part, it happens in the Evil, because most men live under the dominion of the evil principle, and properties of Nature. For a man hath both inward & outward helps in whatsoever he inclines to,  
more

more especially if his propensions & desires be fixed and strong; his inward helps towards vertue are the good Angels and Spirits, who readily meet, embrace and rejoyce at the drawing near of men to their principle; whence it is said, that there is Joy in Heaven at the Conversion of a Sinner; and to encourage them in well-doing, they by almost imperceptible wayes afford them assistances, and reveal many wonderful secrets to them, both by day and nightly Visions; and his outward Helps are innocent Living, Temperance, and Cleanness in Meats, Drinks, Exercises and Communications with good sober men; and those latter helps being practised to conciliate, and promote the former.

On the contrary, men evilly inclined have also two Spurs to wickedness, viz. *inwardly* by the suggestions of bad *Demons*, whose work it is to prompt men to viciousness;  
and

and *outwardly* by Coverousness, Pride, Drunkneness, Vain-Glory, Unclean-ness, Intemperance, evil Words, Works and Communications with evil men

Likewise, as every man is endued Radically with the two grand Fountains or Principles of good and evil, which every one in the World is more or less sensible of, by their inward operations, and that continual Strife, and as it were open wars there is between them in the Centre of his Soul, so every man thence comes to have two Genij or Spirits, that alwayes wait upon, and attend him, *viz.* one good, which answers to the good friendly principle of Light and Love; The other evil, refering to the fierce, wrathful Principle, which two do continually and fiercely contend for Victory, and oft-times cause great trouble & perplexity in the Soul; but when the good overcomes, then there is Joy

## Dreams and Visions. 189

Joy, Concord and Pleasure, or an  
intire Satisfaction of Mind

It is further to be noted, that  
there are great numbers of Elemental  
Spirits, which are of a middle nature;  
some of which do dart and  
gleam into some persons whose understandings  
are not exalted above  
their Principles or Elements; These  
only busie themselves in foolish unluckey  
ridiculous pranks, and doing of pretty  
mischiefs; whereby they often promote  
idle jesting, vain laughter, wanton  
love stories, and the like; but they  
generally attend those people that have  
poor, low, beggerly genius, whose  
understandings are very little elevated  
above Bruits; for this Infantry of  
Spirits, or lower graduated Spectrums  
have no communication either with men  
of vertue or prudence, nor yet with  
those that are Exalted in the highest  
degrees of evil; for these Lemures,  
or Terrestrial or Watery Spirits are  
as

as they chiefly inhabit woods Mountains, or unfrequented Valleys, Rivers and Lakes, so they come nearer to the nature of some sorts of Beasts than of man, unless of such men only who have base low bestial complexions for with such they have a simile of this sort. The Prophet *Isaiah* seems to speak, *Chap. 13. 21.* where he mentions *Zim* and *Ob* and *Lim*, and the *Satyr*s which should dance in the ruins of *Babylon*, they are unclean sorts of inferiour Spirits, and their conversation does ill become the Noble Race of Mankind.

But for the good Superiour Angels their converse is very advantageous, and therefore ought by all lawful means to be courted, and conciliated, and the discoveries made by them to be highly regarded, and concealed, for its a great and mischievous error for People to tell abroad their Dream, and the secret communication of their Souls with  
Angels

## Dreams and Visions. 191

Angels and good Genij, and so highly to prostitute them to every lewd and vain Companion, as though they were of no worth or value, this is very common amongst most people, but it is a greater evil then most do imagine; for some who have had good Angels granted to them, for day and night Companions; that taught and revealed unto them many excellent things both present and to come, have by their divulging, and foolish talking of them, lost such their Guardians, and all the conversation of their good genij, which too late they have been sensible of, but found them as hard to be regained as *Eſau's* Birth-right was, when by evil courses, and sin he had fooled it away, and then sought it in vain with tears, for there is nothing more offends the good Angels, then mens light behaviour, and vain talking of them; as on the other side, nothing doth more please and allure

allure them, then for men to lock up their secrets in religious and thoughtful Brests, and to abscond them from the vulgar and profane, as we read in *Ezra*; Thou shalt deliver these books that contain the secret Law of the *Hebrews* unto the wise men of thy people, whose hearts thou knowest can comprehend them, and keep these secrets; Therefore it was usual amongst the Philosophical Ancients to hide their great secrets, and veil holy mysteries in obscure Characters and Hieroglyphicks, because they should not be known to and profaned by the wicked. So we read of *Theodorus*, the Tragick Poet, when he would have referred something of the mysteries of Jewish Scriptures to a certain fable, he was depraved of his sight. Tis also reported of *Theopompus*, when he began to translate something of the divine Law into the Greek tongue, he was smitten with a kind of Phren-



he, or extraordinary trouble of mind, and desired of God to make him sensible wherefore that calamity was fallen upon him, received answer in a Dream, that it was, because he had basely polluted Divine things, by setting them forth in publick.

Our Lord Christ himself, whilest he lived in the humane Nature, spake after that manner and fashion, that only the more intimate Disciples should understand the mysteries of the Word of God, but to others he spake onely in Parables; he also commands, *that holy things should not be given to Dogs, nor Pearls cast before Swine*; Therefore, saith the Prophet, *I have hid thy Word, in my Heart, that I might not sin against Thee*. And Mary, the blessed amongst women, when the Angel Saluted her, and told her what glorious things should happen unto her, it is said, that she laid up the

O

say-

sayings in her heart, and pondered them in her religious mind; which reverence, and serious meditation on these wonderful things, which the Angel communicated unto her, was well pleasing to the blessed Creator, whence every good and perfect gift proceeds. For all celestical vertues are wonderfully strengthened by secrecy, and the holy powers attracted, who detest publick and profane things, and vain babblings

Now Dreams are no other then certain discourses and incorporeal Sights of the Soul, being in sleep, loosed from the heavy Fetters of the Body and senses, whereby it hath an near affinity with the material beings, and according to what property of the sevenfold Nature, she is subjected unto, such and such Phantries, Representations or Dreams, she apprehends which appears as real as if they were corporeal qualities,

ties, and the Soul is thereby either tormented, and full of perplexity, or on the other side filled with Joy and Delight apprehended in the Divine Vision; somewhat to this purpose is imitated by *John* the Divine in the *Revelations*, where 'tis said, *Blessed are they that dye in the Lord, for their Works do follow them.* For the Manners, Habbits, Temperance, Sobriety, Innocency of Life, doing unto all as they would be done unto, and the true illuminated understanding of the Mysteries of God, and his great Divine Law in nature, are works that may be said to follow a pious Soul after death, which then calls to mind those things that it did in its life, and still more intently meditates and thinks on them, and endeavors to do them again, for they being the Souls chief delight in the time of its continuation with the Body, it still takes Pleasure in them, but in a more

perfect and exalted degree. For after Death the Soul being deprived, and wholly destitute of all the Faculties and Functions of humane Life, as Nourishing, Growing, Generating and various Occupations of the Senses, all the delights of the Body must needs cease, and be terminated; but their works follow them in the Mystery, and become substantial; for all things then appear in their real Figures, Forms and Shapes as they do in this World, but in the greatest Perfection and most Sublime.

The truth of this St *John* in the *Revelations* does demonstrate, where the Gate of the Heavenly Paradisiacal Kingdom of Eternal Happiness being opened and shewed unto him, it appeared in most beautiful curious Forms, Shapes and Figures of the things of this external World; but in a far higher degree of perfection, for the Furniture of this World,

*viz.* the innumerable and vast variety of Creatures in the Animal, Vegetative, and Mineral Kingdoms, are gross; and as it were half dead in comparison of the Heavenly and Spiritual; for all these lower things are but faint, dull, imperfect corporal Figures and Forms of the Spiritual Kingdom whence they had their original. It is therefore to be noted that no man ever dreamed, that he saw any Thing, Figure, or Shape of the Animal, Vegetative and Mineral Kingdoms, which he never saw, thought or heard of before at least in the parts, if not in the whole; for though many times things are magnified or diminished and made better or worse, or Heterogeneous things conjoynd in a representation that never were in nature, yet still there is nothing that hath not before been seen, heard or thought of.

The like is to be understood of the contrary or dark Kingdom of

Wrath or Hell ; such as have by transgression precipitated their souls thereinto, their work do also follow them, and all Figures, Forms, Shapes, or what ever else is represented unto them, is Fearful and Hideous, according to what degree they have with their wills entered into the wrathful fierce unclean Principle. Their Conditions is like men in terrible Dreams, who are afraid of Swords, killing, falling from high places, drownings, Rocks falling on them, or being torn to peices with wild Beasts, and the like strange fierce or malancholy imaginations and representations, which are all real and most essential, and yet no danger of death near them, nor any period to their woful condition. And therefore the state of the damned is called Eternal death, and a worm that never dyeth, and therefore no end of their sorrow and misery. These strange phantasies, and yet real apprehensions

hensions do follow each Spirit, or Soul according to that property which carried the upper dominion in the time of the Body, from which predominating property do arise, and are generated, most frightful & hideous representations, which put the captivated Soul into unexpressible fears & agonies, & make it desirous to die, & cannot, but continuing forevermore in this doleful torture & perplexity, yea the predominating quality gives the form to the new Body, viz. of a Dog, Cat, Bear, Lion, Fox, Tyger, Bull, Goat, or other savage Beasts, according to what degree such persons in their life time entered into any of their respective natures by Cruelty, Lust, Subtilty, or the like, for this very cause (as was before intimated) all the evil Angels & Souls that have at any time appeared in Dreams or Visions, have been clothed with bestial Shapes, Figures, Forms; but good Angels, and blessed Spirits

in human Form, and cloathed with the product of clean innocent vegetation, as fine Linning and the like, for which reason some of the Philosophical Ancients would not wear any other cloathing or garment then what had an innocent original, as pure Linning, and the like of their Foods; whereby, imitating the good Angels, they attracted their benevolent Influences.

Thus every persons Joys or Sorrows in the Worlds to come are of that nature, as where the predominant properties, and inclinations the will entered into; in the time of its corporeal pilgrimage; for from the two internal or immaterial Worlds, *viz.* the Good Heavenly and Paradisical, and the Hellish Wrathful, does proceed & is generated, this good & evil, or material World, of which external beings are but a platform or figure. Which may afford a ve-



ry sublime and Philosophical Speculation, and he that would truly know the great adorable and ever blessed Creator, must with fear and earnestness pray unto him to teach him the knowledg of himself, and of the things that are; every one of which does in its respective degree contain the true nature and property of the whole; for the wonderful all forming Creator is in the midst of his own works, and does sustain and uphold and continually generate them, and leads the wise Seeker into the knowledg of the two grand Fountains of Good and Evil, and whence they proceed, whilst the profane tread them under their feet.



## CHAP. XI.

*That these Communications from good Angels by Dreams, &c. are not wholly ceased; the Reasons why the same are now so rare and seldom.*

**B**UT notwithstanding all those numerous instances we have produced from sacred Scripture, of the frequent Apparitions and Communications of good Spirits & Angels in Dreams and Visions, to pious and holy men in times past, instructing and admonishing them, and revealing divine mysteries unto them; the same will be of little advantage or encouragement to us, if that vulgar opinion be true, that although they were so usual and frequent in former Ages, yet now they are wholly ceased, and no such spiritual assistances or converse to be expected

expected ; but as this opinion is not founded on holy Scripture, so there are divers reasons which sway with me not to imbrace the same ; its true, the Text saith, That if an Angel from Heaven shall preach any other Doctrine, that is contrary, or derogatory unto the Gospel of Jesus Christ, he ought to be rejected and accursed ; for thereby it would plainly appear, that he was an evil Angel, since God in any of his manifestations is never contrary unto himself ; yet this hinders not but good Spirits may afford us good Offices, and give us notice of impending Dangers, and defend us from the assaults and incurranes of evil Demons, and be the Ministers of God, whereby he may be pleased to make more clearer revelations of his Secrets to those that fear him ; for the blessed Creator is the same as ever he was, and as near unto mankind as he was in former Ages, whence the  
Apostle

Apostle *Paul* saith, the divine Word, or holy Principle of Gods eternal Light and Love is near thee, in thy Mouth, and in the Center of thy Heart; and therefore whatsoever was by divine appointment or permission of this nature, common to the Prophets and holy men in former Ages, its reasonable to believe that the same should not only be continued in these later times, but increased, and far more illustrated since the great work of redemption and divine manifestation in the flesh, who was welcomed unto the humane nature by the holy Quires of Angels.

Its under this Gospel dispensation that the holy Prophets have foretold should be far more glorious irradiations and discoveries of divine knowledge; that all should be taught of God. That their Sons and their Daughters should Prophecy, their young Men see Visions, and their old Men

Men dream Dreams. The current of the Scripture bears Testimony to a greater Light to break forth in the latter dayes, wherein the knowledge of the Lord shall cover the Earth, as the Water cover the Sea; and why then should we abridg or reject any of those ways wherein God hath formerly vouchsafed most usually to discover his will in the mysteries of his Kingdom to the Sons of men.

The good Spirits are inflamed with the same Zeal for spreading the Glory of their Creator *now*, as in former times; they have still the same ardent Charity and Good-will towards men that persue and seek after Vertue and Piety, as *heretofore*; and we have as much need of their aid and assistance, as any of the *Ancients*; why then should we think all intercourse cut off between us and those blessed Spirits? why should we with a stupid neglect lose the benefit

benefit of such powerful Auxiliaries? That evil Angels are dayly contriving our temporal and eternal ruin, that they do by various ways and means cast stumbling blocks before us in the Paths of Piety, and endeavour to seduce us by multitudes of temptations, is generally agreed by all professors of the Christian Religion; and if so, I desire to know why we should not believe the good Angels to be as diligent to protect or instruct us, as ready to encourage us in well doing, as the other are busie to circumvent and debauch us, and prompt us on to sin, and mischiefs and misery.

Its evident the ever blessed Creator has since the woful fall and degeneration of mankind, readily heard the prayers of those that in sincerity have called upon his Name, and live in obedience to his holy Law, and that he hath in various manners appeared to them in Visions  
Calls,

Calls, Voyces, Dreams, and the like; which was continued and encreased in an extraordinary manner after the great Light appeared, *viz.* Christ Jesus cloathed with the humane nature, as appears by the authority of the Scriptures before mentioned, and if the same be now discontinued (as some people would have us believe) of which, as there is no mention in Scripture, so 'tis against the Principles of God in nature, to suppose any such Chasm or interruption of communication between superiours and inferiours, in the state of created beings; and beside what a miserable and deplorable state must man then now be in; for amongst the Ancients, if the Spirits of the Lord did withdraw, and cease from communicating, and manifesting the secrets of the great Creator, by some of the forementioned wayes, they looked on themselves in a sad and deplorable condition,

tion, as we may see in the case of *Saul* and others? Whereas now according to these opinions we are not only debarred of all those celestial intervians and communications, but also exposed to all the rage and subtilty of evil Spirits, without any assistance from the good Angels, which our Fore-fathers so plentifully enjoyed.

But the Truth is, if we by virtuous lives prepare and fit our selves for the converse of holy Angels, we have no more reason to despair of their aid, for the Lord doth never with-draw his holy Spirit from man, except man do first by sin and disobedience separate himself from his Maker; but on the contrary the divine Principle of love doth continually strive with man against the evil, as our Saviour said, *I would have gathered you, even as a Hen gathereth her Chickens under her Wings*; and in another place; *I came to seek and to save*  
that



*that which was lost.* And elsewhere the Scripture saith, *As many as received the glorious Light of his Gospel, became the sons of God, or of Light;* and the great Apostle Paul, who was illuminated by divine Vision saith, Whatsoever may, or can, be known of God, is implanted and manifested in man. For God made him in his own Image, that is, containing a breviat of the nature of all things divine and humane; which is since his fall enlightened, or again re-invested with the divine Seed of the woman, and holy Principle of Light, even to the Center of his Soul, which the wise Man calls, the voice of Wisdom, always crying in the Gate of the microcosmical City, calling man out of Sin, and the Babylonical confusion, into the glorious Light and Liberty of the Sons of God, in which state the inward eye of divine sight is opened, which sees

P

into

A Discourse of  
into the secret mysteries of Gods nature.

But some will say, that these divine sights and visions, like miracles, were only to illustrate and confirm the Gospel, or glorious manifestation of Christ in the human nature, and to convince and call the Heathen to repentance, and to the knowledge and faith of the universal Salvation. But to this I answer ;

*First*, The Objection is not true, for as these secret Communications were before under the Mosaical Dispensation, so in fact they have been continued unto, and enjoyned by multitudes of holy pious and reserved Souls in all Ages since, of which various Examples might be given from Authentick Histories, I shall only cite one remarkable one out of the Book of Martyrs: In Queen *Maries* days, when the Prosecution was hot against the Protestants, there was but one Congregation in

all the City of *London* that kept it self intire, and privately held Assemblies, to which one Mr. *Rough* belonged, as a Deacon or Officer, to care for the poor, and to that purpose had in his Custody a Roll, wherein all the names belonging to the Congregation were entered, it happened one night, that *Cuthbert Simpson*, Dreamed that Mr. *Rough* was taken, and the Roll in his Pocket, and then awaked, and falling asleep again, had the same Dream repeated, with which being much affected, he gets up, intending to go to Mr. *Rough*, but before he got ready Mr. *Rough* came unto his Chamber, to whom he told his Dream, and desired him, that he would some way dispose of that Catalogue, that it might not be taken with him; *Rough* reproved him for such a conceit, telling him Dreams were but silly fancies, and Christians ought not to regard them; but

*Symson*, upon whose Spirit it had made a greater impression, adjured him, in the Name of the Lord, as he would answer the mischief which might befall the innocent People of God, to mind what he said, and convey away the Book; so he consented and secured it; and within two or three days was himself taken, and had the book been found with him, all the whole Congregation had been discovered, and ruined, if not lost their lives, which by this providence was prevented.

*Secondly.* Is there not as great need and occasion still for such spiritual Admonitions and Assistances, as there was in the Apostles days; nay, more, for then Believers were in more ample manner filled with the holy Spirit, and able to work Miracles then for the conviction of Infidels; whereas now there are few, or scarce any arrive to those Gifts; And do not the greater part

of mankind still continue in blindness, and unbelief? The compass and number of Profest Christians is inconsiderable in respect of the vast numberless number of Infidels and Heathens; besides most called Christians have more of the name than of the nature of that holy Religion.

The adorable Jehovah sent his well beloved and eternal Son our Saviour into the World to appease his wrath, and to break down that irefull Partition Wall which separated man from the Peace of God and the God of Peace, and to enlighten the Heathens, and those that sat in darkness and the shadow of death, and to reconcile man to his maker, against whom he had rebelled, and was become an Enemy, not only to him, but consequently to all goodness and vertue. Now since divine Visions and Revelations by Dreams were so frequent before our Saviours incarnation, why should we imagine  
that

that this most illustrious Light should put a total stop to all those holy celestial Communications? Although the ever Blessed God that made all things in Heaven and Earth in concord and sympathy, were not the same, nor so kind to man as in former days, who is certainly unalterably, and always ready to draw near unto, and hear all those that fear his Name. But the true original reason or occasion why Visions, useful Dreams, and the Communications of good Angels are ceased to many nominal Christians, is their infidelity and disobedience, and not living in the Power of that pure Spirit of Light, Love and Wisdom that they profess in name: For, alas! What do names, or formal empty professions and talk signifie in this particular? the Lord accepts of no Worship, but that only which is hearty, viz. in Spirit and in Truth,

as the great Light of the World does  
testifie.

To shew that I assert no new or  
singular opinion in this point, I shall  
here add the words of a most Learn-  
ed and Reverend Author the famous  
Dr. *Usher*, Archbishop of *Armaugh*,  
who in his Body of Divinity fol. 150  
saith thus.

*Doth man commit Sin in the Night  
when he Dreameth?* [ that is, some-  
times when he hath evil Dreams, for  
of those the Author is speaking ]

*Yes surely* [ saith this Learned and  
Holy man ] *the Soul is never idle, but  
when it thinketh not of Good, it thinketh  
of Evil. And the Godly may mark,  
that after they have had many Dreams  
of things unlawful, their heart is in a  
measure wounded, till they obtain Peace  
and Pardon from God.*

*What use are we to make thereof?*  
*to pray earnestly that God would sancti-  
fie our corrupt Heart, that it may be a  
Fountain of Holy, and not Sinful  
thoughts,*

thoughts, and in the Night to commit our selves specially to God, that because we having our Senses and Judgment bound and silent are less able to resist and judge our sinful thoughts, God would preserve us from them by his Grace. And 2dly that we avoid all occasions thereof in the Day. Thus far that Judicious Author.

If mankind suffer the fierce, wild, savage, Spirit of Wrath, Violence, Oppression, Intemperance, and Uncleanneſs to reign in their Hearts and Souls, then there is no doubt but all Illuminations, true Dreams and divine Visions will cease in them; and the Spirit of Error and Cruelty grow Strong and Powerfull.

These are things all sober, serious, well-minded Christians ought to consider, and not to be lead away, with Tradition, Noises and Clamours; for all such as shall adhere unto, and regard the Voice of Wisdom, that continually cries in the



## Dreams and Visions. 217

the Gates of mans *Microcosmical City*, and hereby have cleansed themselves from Uncleanness, both of Flesh and Spirit, shall find the Inward and Spiritual Eye of their Understanding opened; and having by obedience, separated themselves from the giddy Croud of the Multitude, and their pernicious Wayes, they become Subjects of the cœlestial Country, and belong to the *New-Jerusalem*, whose Gates stand open to them, so that they are Fellow-Citizens with Saint John in the *Revelation*; where he saith, *The Gate of the Heavenly City was opened unto him on the Lords-Day*, that is, the *Divine Principle* of Gods eternal Light and amiable Love disclosed its self in the Center of his Heart: Now this was by a *Divine Vision*, and the *Eye of the mind*, that he saw the Heavenly Mysteries, through the Outward Nature, which is a true figure of the Inward,

Inward, because from thence it proceeds; nor can any know this *holy Sabbath*, or *Lords Day*, but those that have retained the Counsel of the Voice of Wisdom, and been true to the heavenly Power; for unto them alone is granted the Key that opens the Gate of the Heavenly *Jerusalem*.

---

CHAP

---

CHAP. XII.

*The Causes why Dreams are always Represented us actually present: As also some means tending to promote intellectual Communications: The Excellency of Temperance and a Regular Diet, and Sober Vertuous Life, to conciliate and advance true significant and profitable Dreams, and to make an honest useful improvement thereof.*

THE Soul of man having a divine original, being an Eye or Ray, of the Eternal power and Heavenly Fire, when loosened from the outward gross senses of the Elemental nature, as in *Dreams*, sees into the great Mystery of Eternity, as into its Mother, where there is neither *Place* nor *Time*, but near and afar off is all one and the same.

For

For the Soul in *Dreams*, when the Body and sensual Powers of the outward elemental grossness are *asleep*, or *dead* (which is all one during the sleep of the Body) is as it were already in Eternity, and swims in the great Depth, or *Abysses*, and sees with an eternal Eye or Sight in the same measure like its Creator, whence it had its birth, and whose Image it beareth.

For this cause the Soul is busied in *Dreams* and *Visions*, that are represented not only really actuated, but present, as if they were already done, or at the same time accomplished, for all things, whether past, present or to come, appear present to the Great Eye of the Eternal being, and the same (in proportion) is to be understood of the Soul in its separate state; that is to say, dead, asleep, or loosed from the chains and dark clouds of the body and senses, of outward composition, for the Lord,  
 sees

sees, and knows all things; for unto him, there is neither time nor place, night nor day, but all is essentially present; for things in Eternity goes not on by degrees, or by progressions, as they do in time; the like is in its kind to be understood of the Soul in Dreams when it swims out of the grosse sleepy Body, more especially after Death, in which state all the mysteries of that Principle into which the Soul had entered and immersed its self in the time of its Co-habitation with the Body, whether Good or Evil, and also all its works do follow, attend and are present, naked and bare unto each Soul; hence the Scripture saith, Blessed are those that dye, & are Comprehended in Gods Love, for their works follow them, that is, are Essentially present with them, as their Figures and Representations are in Dreams, so the same divine Scripture saith of Christ, that he was a Lamb slain from the  
Foun

Foundation of the World; nevertheless the same was not accomplished according to time in some thousands of years after.

And as in Eternity all things and time are present, so it thence follows that it comprehends all times, and is not capable of being measured or divided, much less comprehended; so the Soul of man being inspirited by the eternal divine Principle of Love and Light, and thereby capable of having its Conversation in Heaven, and taking its Flight into Eternity, for every thing is capable to reascend as high as its first Fountain whence it first descended; in which state it is capacitated, according to its Gifts to see things either actually past and Transacted, or as yet to come, and to be Transacted in time, both as still or already actually present, for so they all stand in Eternity, there being no Yesterday, nor to Morrow, but tis always the same  
Yesterday

## Dreams and Visions. 223

Yesterday, to Day, and for Ever, there being in him no Turning, Variation nor Shadow of Change.

Thus *Moses* saw the Transactions of the Creation, the Fall of man, the Flood, and all those several Actions done in the World to his own time, as we may find it Recorded to us in his Five Books. *2 Esdras* Chap. 14. 21, to the end; *Esdras*, Likewise by the Spirit of the most high, dictated to his Scribes the lost Bible, for it is said in the 42. verse, *They wrote the wonderful Visions of the Night; as for me (saith Esdras) I spake in the Day, and in the Night I held not my Tongue* v. 43.

The Prophet *Isaiah*, having a gro-  
vius Vision declared to him, was  
orderd to set up a watchman, and  
he to declare what he saw, Chap. 21.  
and amongst other things he saw a  
Chariot, with a couple of Horsmen,  
and he answered and said, *Babylon is  
Fallen is Fallen.*

Thus

Thus the prophet *Jeremiah*, Chap. 51. 8. declares the Word of the Lord against *Babylon*, and saith, *Babylon is suddenly Fallen*; as if her Destruction were Actually present, or rather past, and yet, as to time, the *City Babylon* Flourished many years after those Visions of *Jeremiah*.

And *Isaiah*, after the same manner spake of *Cyrus* in the present Tense, Chap. 44. v. 29. *Cyrus* he is my Shepherd, and shall perform all my pleasure, and Chap. 45. v. 1. Thus saith the Lord to his Anointed, to *Cyrus*, whose Right hand I have holden, as if *Cyrus* had then been in being, when as to time it is recorded that this Vision was more then an hundred Years before *Cyrus* was born,

The Angel that appeared unto *St John*, *Rev.* 14, 8. saith, *Babylon is fallen, is fallen*; and another Angel also appeared unto him, and cried mightily with a strong Voice, *Babylon*



## Dreams and Visions. 225

son the Great, is Fallen, is Fallen, Rom. 18. 2. yet whether this mystical Babylon, or that Confusion and Oppression to the meek humble divine Kingdom of our Lord Jesus Christ, be yet fallen, we are all witnesses; altho the fall thereof was seen and represented as already done in Eternity at that time of St. John's Vision, which is about sixteen hundred years ago. Thus much I thought fit to observe, from that which every man, from his own experience may find True, that Representations of things in Dreams are alwayes actually present, not past, or future, whereof the judicious Reader may from these hints I have given, deduce several notable Remarkes.

But here 'tis probable, some may be apt to inquire, *If there be so much in Dreams as you seem to teach, and that some Dreams, are so useful and instructive above others: Can you show us a method how we should procure such significant*

Q

*nifant Dreams and retain them, and come to understand their true significations?*

I answer, those Inquirers do it out of pride, vanity or curiosity, desiring Dreams, and the understanding thereof, that they may vapour therewith, and seem some-body in the World, or to get money thereby, and the like devilish intentions; then neither I, nor any man else can possibly contribute any thing to the satisfaction of their desires, because they act in a contrary Principle, and these mysteries are Sealed up from them, and all that are of their Spirit; but to the Meek and the Humble, who drives on no foolish design, but the glory of God in the first place, their own and Neighbours Happiness, so far only as it may be subservient to that, I will propose a few considerations, which may somewhat tend to their Satisfaction.

Some

Since True or Prophetical Dreams are a kind of Revelation of a divine power, unto the Soul, and that this sublime state of the minde, is much advanced or depressed, by Temperance or Intemperance, Vertue or Vice, it follows that the first step to all true wisdom is the fear of the Lord, which teaches all men Sobriety, Temperance and Cleanness; therefore all such as are desirous to arrive at that supream state of the Soul, and to be rendered capable of the Communications of Good Angels and Spirits, and to receive true and profitable Dreams, ought to be Chastly and Devoutly disposed, and in an especial manner to observe Cleanness in Meats and Drinks, and not to over-charge Nature with to great a quantity; for such surplussage does strangely dull and becloud all the intellectual powers, of nature, so that the Soul, can neither Communicate with good,

Q 2

Angels,

Angels, or separated Spirits, nor of herself see or penetrate into any Celestial thing.

But Wisdom which is derived from, and joyned to Sobriety, Clean-ness, and Temperance, in that which rightly fitteth and disposeth both the Body and Soul, and Spirit; and advances them to a divine purity; for Abstinence and cleanness in Meats, Drinks, Employments and Communications, have a wonderful power to fortifie all the Observers thereof against all sorts of Vices and Temptations of the Devil, who continually goeth about seeking whom he may invegle to Drunkenness, Gluttony, Lying, Covetousness, Pride, and the like, to all which enormities, Excesses opens the Doors and Windows, and so it is easie for him to enter, finding abundance of prepared matter for his Suggestions and Temptations, to work upon, whereby

whereby many Thousands of Poor Souls are destroyed.

The contrary is to be Understood of good Angels and Spirit, who by Temperance, Chastity and Purity, are drawn and conciliated to our Assistance; therefore let all that would have their Souls and Intellects adopted for such divine converse, keep their Bodies and Spirits pure and unincumbered, and not overwhelmed in the commerce and affairs of this World, and the flesh; to which purpose nothing does more contribute then a strict observation of the rules of Temperance, both in quality and quantity, words and works; avoiding all irregular Passions, Violence and Oppression, both of men and beasts, and to bound their desires to the necessities of nature; for the things that pollute and encumber mens Souls, and enslave their Bodies, are not needful; our ever Blessed Creator having in

his infinite mercy given us all needful things in abundance, which are also neer us, and easily attainable; but those that are not needful, nor of use to us, are hard to come at; and mens so eager pursuit after them, do but shew and manifest his depravation and fall from his first innocent Estate; for the more things man fancies himself to need, the more is his *Turba*; that is, the more strongly he awakens the wrathful powers of his Soul, or first principle; and the less he needeth, the more like he becomes to his Creator, who giveth all things, and receiveth nothing.

'Tis certain mans soul is a Mystery, breathed out of the grand Mystery, or Abyssal Fountain, or Eye out of the All-seeing; a Ray of the eternal Sun, and therefore when it becomes purified through Cleanse, Sobriety, Temperance, and the Fear of the Lord, which in-

cludes

cludes them all; that is, when separated from the gross fumes and pollutions of the Flesh; then is it capable of ascending, receiving and communicating with good Angels and Spirits, and attaining unto wonderful things in a moment; even as *David* was of a Shepherd made a Prophet, and expert in divine things; or as *Soloman*, in the dream of one night, was filled with the knowledge of all things in the Created World; so *Isaiah*, *Ezekiel*, *Daniel*, and other holy Prophets and Apostles were taught; and the truth is, the Soul when purified and united by *Faith* and *Charity* to its divine original, can without long tedious studying, or seeking, without the toil of Logical demonstration, or perplexity of Syllogisms and Problems see into, and apprehend, as far as is convenient, all divine and natural mysteries; nor is there any thing that does more contribute to the

good Complexion and Tranquility, both of body and mind, then these abstaining vertues, which we have always celebrated, but can never too much recommend.

But besides, clean innocent Mears and Drinks, such as may extenuate all superfluous matter, and prevent Crudities, there ought to be observed a due natural *Fasting*, for that not a little conduces to the making of the intellect sound and vigorous, and mostly preserves the Spirit from cloudy thickness and suffocation, as all the holy Seers and sage Phylosophers of old have observed, who keeping an abstemious and sober Table, did protract there lives in all sobriety & temperance, whereby they prevented the Generation of all superfluous matters, that might dull the phantase; for none can obtain the high illuminated state, nor understand the divine and holy mysteries of God, and live in his innocent Law,

but



## Dreams and Visions. 233

but only such as do by abstinency prudently moderate every extravagant motion, of the Mind and Body.

Hence some of the wise Antients would not admit any into their society, but such as were abstinent from strong drink, flesh, and common Vices; saying, *That none could know themselves, or their Creator, but such as do fervently and constantly endeavour to imitate him by a divine conversation, and that the cleanness and purity of a mind devoted to God, does make such a mans Soul a perpetual Temple for the divine Majesty.*

It is also highly requisit, for such as would be capable of this excellent Gift of true Dreams, to withdraw from the multitude, and from the variety of the gross outward Sences, Affections, Imaginations, Opinions, and Passions, which are the torturing Distempers, and Sickneses of peoples minds; for the simple  
Truth

Truth cannot be understood nor witnessed, except a man first live in the operation and practice of the divine power and innocent Spirit of Gods Love and Light principle; these sublime Gifts and nocturnal Communications are to joyn unto Abstinency, Sobriety and Solitude; for by *Lonesomeness, Retirement and Silence*, the mind is made fine, and as it were loosened from the cords & perturbations of worldly affairs, and is thereby the better prepared, and the more at leisure to receive the spiritual Gifts, and free Communications of the good Angels of God. So *Moses* the Law-Giver, and grand Prophet abstracted himself (after he was learned in all the knowledge (or Philosophy) of the Egyptians, from the voluptuous charms of *Pharaoh's* Court, and hurry of the World, and went into the vast Wilderness of *Midian*, or *Ethiopia*, when, keeping of Sheep,

an

(an emblem both of innocency, and of his further conduct of the people of God) he applied himself to the sole contemplation of divine things, which pleased the Lord so well, that he suffered him to see him, as it were, Face to Face; and endued him with a wonderful power of miracles; as the Scriptures of Truth do testifie. Many other wise men and Philosophers have by Solitude and Abstinency obtained many wonderful gifts, & the true knowledge of divine and natural things. We ought also avoid the haunt or scrutiny after all such kind of curious abstruse Arts or Knowledge as is apt any way to distract or deceive us, or amuse us more then profit us; as credulous Niceness in judicial Astrology; Criticisms in Grammar; Derivations, and vaine Genealogies; Squaring the Circle; contriving a perpetual motion, and such kind of impertinent Curiosities, or other Philosophical

sophical Follies; for the super-intellectual and essential Unity cannot be known, or understood, except a man doth absolutely withdraw himself from the multitude, and the noise of the confused World, where little but Violence and Wrath is practised.

Charity is absolutely necessary to a *Christian Life*, for it includes our Love to God (the supream Good) for his own sake; and to all the rest of the Creation in obedience to his Commands; but particularly, *giving of Almes* (which is but one, and one of the lowest Branches of the sublime (tho most lowly) Vertues) which, as it does wonderfully abate Pride, Covetousness, and such swelling Vices, so it does advance the Soul in all kind of Vertue; & causes it to draw near the supream Good, who in his boundless mercy giveth all things freely, & receiveth naught from any but his own; the Truth  
tells

tells us, *Give Almes, and all things shall be clean unto you*; and the wise man saith, *As Water extinguishes Fire, so Almes doth Sin*; and Daniel taught the King of Babylon, that he should *Redeem his Sin by Almes*; and the Angel Raphael testifieth to Tobias, *that Almes freeth from Death*; so our Lord Christ commands us, to pray to the Father, *Forgive us, as we forgive*; and by analogy, *Give us, as we give to others*; but for our further encouragment to *Charity*, and *Almes-Giving*, he adds, not only that you shall receive an hundred fold, but possess eternal Life; and the Scriptures declare, that when he comes to judge the Quick and the Dead, he shall upbraid the wicked above all things, for their neglect of *Almes* and works of *Mercy*.

Furthermore, all that have obtained the knoweldge of themselves, and the gifts of the mind, and the communications of good Spirits and Angels

Angels by dreams, or any other ways, ought above all things to keep silent, and constantly conceal and lock up such sublime secrets in their religious Breasts; for nothing drives away, and offend the divine Powers & good Angel Guardians more then to publish mysteries to the profane multitude; for this cause our Saviour Christ, when he lived on Earth, spoke after such a manner and fashion, that only the more intimate Disciples should understand the Word of God; but the multitude should only perceive the parable; he likewise, on the same ground, commanded that holy things should not be given to Dogs, nor Pearls be cast before Swine; therefore well saith the Prophet, *I have hid thy Word in my heart that I might not sin against thee*, and it is said of Mary, the Mother of Christ, that after the Angel had informed her that she had found favour in the sight of the Lord, and  
should

should bring forth the Saviour of the World, she laid all these things up in her heart, and she did not divulge what was discovered to her by the Angel.

The thrice Great Hermise, or Mercury of *Egypt* avers, that to publish, to the knowledge of the Rabble, a Speech, filled with the Mysteries and Majesty of the Deity, is a sign of a irreligious Spirit; and *Plato* Commandeth, *that holy Secrets, and Religious things should not be divulged to the Common People.* *Pythagorus* injoynd his Followers to a Religious silence, for so many years. *Orpheus* also did, with a certain Authority of Religion, exact an Oath of silence from those whom he initiated in holy Rites; and in *Esdras* we read this precept concerning the Cabalistical Secrets of the *Hebrews*, *Thou shalt deliver these Books to the wise Men of the People, whose hearts thou knowest can comprehend them:*  
the

the Antient *Egyptians* had certain Characters for their secrets and mysteries, which might not be easily known to the vulgar, and these are therefore called *Hieroglyphicks*; and *Tertullian* saith, that the promise of Reward is due to Religion, so we Read of a certain Greek Tragedian, that when he would have Transferred somewhat out of the Jews Laws, to supply one of his Fables with; was struck Blind. And *Theopompus*, who beginning to Translate somewhat out of the divine Law, into the Greek, Tongue, was presently troubled in mind, and afterwards earnestly desiring God to let him know the occasion of that Judgment, received answer in a Dream, that it was because he had polluted divine things by Setting them forth in publick.

Thus the *Indian* Brachmans, the *Persians* Magi; the British Druids, the Greek Philosophers, *Pythagoras*,  
*Socrates*,



## Dreams and Visions 241

*Socrates, Plato, &c.* always were nice and diligent in keeping secrets to themselves and their qualified Sectatores, and never to discover Mysteries without a vail. Certain it is that as in Heaven there is an everlasting Stillness, and sweet Harmony, so all heavenly wisdom is strengthened by Silence and Concord; but publication and discord, destroys good Effects, and drives away holy powers from us. Therefore such as would reap Fruit, by what we have before taught; must hide, and lay up those secrets in their religious breasts; for the prating of Fools, and Incredulity, are the two grand hinderances, that disturb and obstruct the good effects in every thing, that tends towards the Illumination of mans Soul; for those sublime vertues require in a man a wonderful dignification, self-denial, and that we should leave carnal Affections, frail Senses, and

R material

material Passions ; for mens Souls when freed from the gross Fumes of the body, and evil dispositions ; have wonderful power, being not distempered, but influenced by divine Light, whereby they are rendered compleat in Intrinsical and Extrinsical Perfection.

Let us therefore remove all Impediments possible, and wholly apply our selves to Contemplation, and innocency of Life ; that is, doing unto the whole Creation, as we would be done unto, and turn our Eyes inwards, for there is, even in our own selves the apprehension of all things, but most men are prohibited by Self-conceit, prejudices of Education, Custom, vain Conversation, and the like, from enjoying the benefit of this in-born Light, so as few enjoy those Heavenly Gifts ; for Opinions, Customs and Passions do continually oppose us, even from our birth ; but if those vain Imaginations

inations, immoderate Affections, violent Desires after what is not needful be once Expelled, the divine Knowledge and Power presently takes place, and obtains the Government over the Soul.

But for the further accomplishment, furnishing and fitting a mans Soul for the fore-mentioned sublime converse, and also for the obtaining the Knowledge and Conversation of the Good Genius, before treated of, let these following Rules be observed.

1st, Let your Meats and Drinks be Clean, and of a simple Nature and Operation.

2d, Have a care the quantity be not too great.

3d, Remember to let the quality be sutable and agreable to your Nature and Constitution.

4th, Let none of your food be attended with the dying Groans of the innocent Creatures.

5th, Consider the first state of man; and what Foods were ordained for him, *viz.* none but innocent Herbs, Seeds, Fruits and Grains.

6th, Bethink your self and understand, from what Principle Killing and Eating of Flesh did first arise, and do proceed.

7th, Consider also the Nature, Shapes and Forms, of these Creatures, that by Nature incline to eat Flesh.

9th, Note that all the Wilde Savages of the Desert, in whom the Principle of the fierce Wrath does predominate, are formed, by the same Principle which the fierce Spirits are formed, and look also with Teeth and Claws, like so many terrible Weapons of War, to Prey upon, and Tear there fellow Creatures to pieces, and all there Actions and Inclinations do sufficiently declare what property  
has

has the dominion in the Center of  
these Lives.

9th, Consider further, *Man* the  
finest and most innocent and noble  
of all others, and Governor of the  
whole Terrestrial Orb; view and  
mark well his Form, Shape and in-  
tire Symmetry, how Curiously  
and yet withal how innocently he  
is made, and particularly, that his  
all wise Creator has not furnished  
him with any Weapon of Violence;  
so that he is thereby rendered al-  
most incapable of tearing Flesh off  
his Fellow Creatures; and if he  
were not, by the seeking out of  
many Inventions, fallen from his ori-  
ginal State, and Furnish'd by the De-  
vil with the Weapons of *Mars*, he  
would scarce be able to kill, and feed  
upon the inferiour Graduates of the  
Creation, who are his equals in all  
the outward Elements; for wou'd  
it not be hard for a man to kill a  
Cow, an Hog, or a Sheep, and Tear

it to pieces, and eat it as Dogs and Wolves do, but what the fierce savage Creatures can do with the Wrathful Weapons of nature, that most men do by invention, and the helps of the dark fiery Art, whereby almost as many humane lives have been destroyed, as by the common course of nature, or diseases.

Therefore, upon the whole matter, such as would have the free undisturbed converse of Good Angels and Spirits, and the advantage of real Dreams, let them endeavour, and with equal constancy and earnestness pursue after purity, both of mind and body; to avoid all excess of foods or drinks, either in quantity or quality, to eschew things derived from violence, and therefore to be considerate in eating of Flesh or Fish, or any thing, not procurable but by the death of some of our fellow Creatures; rather let them content themselves with the Delicacies  
of

of the Vegetables, which are full a s  
nourishing, much more wholesome,  
and indisputably innocent; par-  
ticularly avoiding all Gluttony and  
intoxicating Liquors, as strong  
Drink, Brandy-wine, and the like;  
and fumes, as those of Tobacco, O-  
pium, and the like Poysons; let  
them make little or light Suppers;  
viz. of Bread and Water, Bread and  
Raisins, or the like; for the feweer  
the Body is from superfluities, and  
the Head from vapours, and the  
Mind from perturbations; the brisk-  
er are the natural Spirits, and the fi-  
ner, and consequently, the Soul has  
a clearer Light, and is more near the  
divine Power by Affinity, and more  
susceptible of their influences, and  
communications; but above all, let  
them at their going to Bed, divest  
themselves of all worldly Cares, as  
well as of their Cloathes, and with  
an ardent Faith, and intire Charity,  
commend themselves to God the

Giver of every Good and Perfect Gift. and the Revealer as well as Author of all divine Secrets; and then, if it be convenient for thee doubt not but thou shalt have such Discoveries as thou art capable of.

---

---

AN



AN  
APPENDIX

Shewing  
The *Cause* of *Madness* ;  
AND  
Several *Observables*  
relating thereunto

§. I. **T**Here being an Affinity  
or Analogy between  
*Dreams* and *Madness*,  
so that the understanding of one will  
somewhat illustrate the other ; for  
*Madness* seems to be a *Watching* or  
*Waking Dream* ; I have therefore  
thought it might not be unfit to  
subjoyn here certain Considerations  
touching *Phrensie* and *Distraction*, its  
Causes, Nature and Effects ; the ra-  
ther

250 **A Discourse of Phrensie,**  
ther because the same has very  
barrenly been handled, as far as I can  
learn, by those that have undertaken  
to treat thereof.

I shall not insist upon the several  
sorts reckoned up by Authors, as  
*Phrensie* which they define to be *An*  
*Inflamation of the Brain, and its mem-*  
*branes,* with a continual raving, and  
sharp constant Feaver, caused by  
choleric Blood, to which is joyned  
also extrementious Choler: *Mania,*  
or *Madness,* which is a loss of the  
wits, *with, raging and fury, but with-*  
*out a Feaver, being a cold and dry Dis-*  
*temper,* which they say, *arises from*  
*adust, or burnt-black Choler;* And  
*Melancholy,* which is a doting, or  
*Delirium,* *without a Feaver* (and so  
different from a *Phrensie*) but *with*  
*fear and sadness* (whereby it differs  
from madness which it accompanied  
with boldness and Fury.)

As all those, and others, varying  
Symptoms, are but several *Species*  
of

## **Madness a Distraction. 251**

of *Distraction*, so though *Galen* having constituted four *Humors* in the Body, & laid it down for a Principle, that from the excess of some, or one of them, all Diseases do proceed, and consequently, was bound to assign these as causes for such Distempers; yet more narrow Searchers into the *Mysteries of Nature*, have long since discarded that Doctrine, which seems to consist meerly in *Forms* and *Words*, rather than *Realities*, and do conclude that most Diseases arise, either from Irregular passions of the mind, or poysonous ferments, occasioned by ill Dyet, or improper *Physick* in the Body.

§. 2. The truth is, *Madness* and *Phrensie* do generally, and for the most part (for some other few particular causes we shall give an account of by and by) arise and proceed from various Passions and extream Inclinations, as *Love*, *Hate*, *Grief*,

242 **A Discourse of Phrensie,**  
Grief, Covetousness, Dispair, and the  
like, which do too violently awa-  
ken, or stir up the *Central Fires*, or  
*four first Forms* of the original of  
Nature, which thereupon do break,  
forth, violate and destroy the *five*  
*inward Sences of the Soul*, whence  
the outward Senses do arise; So that  
the Soul loseth its distinguishing pro-  
perty, and then the *Imaginative*  
*property* and *Souls's Power* becomes  
rampant, unbounded, or as it were  
without a Guide, and consequently  
such a Soul is unchain'd, or set at  
liberty from the dark Confinements  
of the grosser *Senses* and *Reason*, even  
as men in Dreams; for whatsoever  
in this state, is represented unto the  
Soul by the uncontrollable and un-  
bounded Imagination, is essential un-  
to them, whether it be good or evil.

For it is evident that in Madness  
persons are not deprived of their  
grosser Senses of the outward Na-  
ture, As Seeing, Hearing, Tasting,  
Smelling

Smelling and Feeling, for those they retain as well as before, but they are bereft of the *inward Senses*, or distinguishments; and whensoever this happeneth to any, then the Soul is unclothed, and all its Fantasies and Imaginations become as it were substantial unto them, as material things are to those that are in their perfect Senses, and under the Government, of Reason.

§. 3. For when any shall forsake and slight the counsel of the *voice of Wisdom*, and suffer their wills and desires too violently to entertain, and enter into any of the fore-mentioned passions, then presently the *Saturnine* and *Martial* Poysonous Fires are awakened, whence does arise such an Hurley-burley, Confusion, Strife and In-equality between the properties in the *Seven-fold Wheel of Nature*, as will in a moments time subvert the government of the inward Senses &  
Spirits

254 **A Discourse of Phrensie,**  
Spirit of Wisdom, and puts Reason  
under Hatches, and all its Faculties  
into a Tempest and Confusion; so  
that the Soul is left without either  
*Pilot* or *Rudder* in this outward sensi-  
ble World. And being thus depri-  
ved of its true Senses, and friendly  
Guide or Moderator, viz, *The di-  
vine implanted Light*, then the first  
Forms of the Original nature muti-  
ny, and make War one upon the  
other, a sullen wrathful property  
being exasperated, powerfully at-  
tracts and endeavours to compass all  
with a certain *in-drawing Power*; and  
this is called the *first Form*, or *Satur-  
nine Property*, which gives a Body  
or Covering to all Spirits, according  
to the nature of each Thing or Crea-  
ture. The second Form is called *Mars*,  
viz. The high lofty out-going, bit-  
ter, fierce, fiery Property, which can-  
not endure to be much holden, or  
captivated by the attractions and  
*in-drawing Property* of *Saturn*,  
whence

## Madness & Distraction. 255

whence does arise in the Soul a most terrible Contest, and annoying Heat; for the *Saturnine Property* does most powerfully draw *inward*, and endeavour to encompals and captivate all; but this the fierce high lofty property, and martial bitter Fire cannot endure, it being contrary to its Nature; so that in this intestine Civill War or Agonous State, there is a terrible dark brimstonny or sulphurous fire generated, which does so disturb all the inward parts, as if Nature were all on Fire, even in the Center. The Heart akes, the inward Body seems to swell, and becomes too little for the Soul, which in this Combustion is so terribly afflicted, that it will no longer be confined to the Body and outward Senses, but either withdraws it self, and flings up the Reins of Government, and lets Reason, like a wilde Horse that hath cast off Bit and Bridle, and thrown his Rider,

256 **A Discourse of Whrense,**  
Rider, ramble confusedly whither-  
soever the Imagination shall hurry  
it; or else sometimes breaks off whol-  
ly all Commerce with the Body, and  
separates its self in Indignation, and  
so the Life its self is destroyed; this  
being the great and immediate cause  
both of Distraction, and of Hang-  
ing, Drowning, and various other  
sorts of *Self-Murder*, which are  
too frequently committed in the  
World.

§. 4. The truth is, *Pride* may  
justly be said to be the chief *Proca-*  
*tartick*, or remote original cause of  
*Madness*; for an abusive Self-flatter-  
ing Perswasion, Credulity, or E-  
steem of Falshood, do at first Seduce  
a person into *Presumption*, and a  
despising of others, or into an In-  
dignation of *Self Love*, *Anger*, *Ha-*  
*tred*, or *Wrathfulness*, towards his  
Neighbour; from whence proceeds  
*Irreligion*, *Unbelief*, *Superstition*,  
*impenitent*



## Madness & Distraction. 257

*impenitent Arrogancy, drunken Disparation, and sottish Carelesness.* For as *Faith* is the Gate unto *Humility*, which is the Truth of the Intellector Understanding, so a credulous esteem or judgment of Falshood is the entrance of *Presumption* and *Arrogancy*, and the *first madness of the Soul*. But other Disturbances, as *Love, Desire, Sorrow, Fear, Terror, &c.* are especially stirred up by extrinsical occasion, and therefore they do produce their effects, not only in the Soul, but in the Body: For all passions do in their beginning take away *sleep*, weaken the *Appetite* and *Digestive Faculties*, and impress *dark Idea's* upon the *Spirits*, and at length through a long immoderate, strong, or sudden inordinacy, these *Idea's* do insatuate the *Archais*, subvert the *Judgment*, and the Soul is, as it were, shaken out of its place.

§. 5. Now when the five inward senses of the Soul are weakened or destroyed, then they can no longer present before the Judge the *Thoughts, Imaginations or Conceptions*, but they are all formed into words as fast as they are generated, there being no controul or room for Judgment to censure what are *fit*, and what are *unfit* to be coyn'd into Expressions: For this cause *Mad People*, and innocent Children, do speak forth whatever ariseth in their Phantasies; but on the contrary, all those that attain to Maturity of Years, and the knowledge of good and evil, their inward Senses of the Soul being unviolated, especially such as adhere to the counsel of the *Voice of Wisdom*, they let no Conception or Imagination be formed into words before it be presented by the *five Counsellors of the Soul*, before the Judge, which keeps its Court,  
and

and Seat of Justice, in the *Center of Life*; for if this were not more or less observed, would not every man in the world seem to be *Mad*, or *Distraacted*? For what wild, incoherent, absurd, ridiculous notions should we hear from the most serious people, if they should continually Speak, and form into words the various Imaginations, and Conceptions that do continually arise from the *Magie* or *Generating Wheel* of the seven *Forms of Nature*, which never standeth still, or ceaseth from working and generating; the Soul of man, and all the Faculties thereof, being a compleat Image of its Creator, who *slumbereth not*, nor *sleepeth*, but his generative, and wonderful creating power is always active; for never hath any man ceased from *Imaginations* one quarter an hour in his whole Life, or indeed one moment, no, not even when

260 **A Discourse of Phrensie,**  
when the Body & Sences are asleep.

For though man can cease from speaking, and may attain the Gift of *Silence*, as any shall give their wills thereunto, yet they cannot cease from *thoughts* and *Conceptions*, either good or evil, according to what property or principle has obtained the government in the Soul; for if a man could or should cease from *Imagination*, then also he must of necessity cease from all *Motion* and *Action*, and become an eternal *Stillness*, or *Nihilation*; in which state nothing can be brought into *Manifestation*, but it must be done through *Motion*, *Strife* and *Contention* of the Properties; for all *Material* and *Immaterial* were and are brought into *Manifestation* first by *Imagination*, *Desire* and *Motion*; For the *Imagination* and the *Desire* have a most wonderful deep and hidden *Original*; and if its  
mighty

mighty property were not captivated, darkned, and as it were chained in the Clouds of gross flesh, and dark Powers of the outward and corporeal Nature, it would do wonders.

§. 6. Therefore it is not perhaps alwayes so very deplorable an estate, as some suppose, to be deprived of *common Sense and Reason* (as they call it) especially, to be a *mad Innocent*, that is, if the property of *Friendliness* have dominion in the Soul; For when men are so divested of their *Rational Faculties*, then they appear naked, having no *Covering, Vail, or Figg-leaves* before them, to hide themselves in, and therefore they no longer remain under a Mask or Disguise, but appear even as they are, which is very rare to be known in any that retain their *Senses and Reason*; for those two serve to cover and hide the Con-

262 *A Discourse of Wherrie,*  
ceptions, Thoughts and Imaginations, which continually are generated from the various Properties and Centers in man, which in innocent Children, as soon as they have the use of their Tongues, and in mad people, is not done, but all Conceptions are promiscuously formed into words, as they are generated, there being no Judge nor Councillors to advise or determine whether they are fit to be divulged, and Coin'd into Language, or to be stifled and suppressed.

§. 7. The truth is, as the knowledge of evil is mans fall, so if this sort of *Madness* were practised amongst all men that have the use of *Reason*, and their *Senses*, it would be more like *Innocency* and *Christianity*, then most mens general practices are now-a-days; I mean, if every man, laying aside all subtilty and hypocrisie, would speak his mind

mind freely to his Neighbour, without Cover or mental Reservations, and leave off speaking of one thing to their neighbour, or Friends faces, and quite other and contrary things behind their backs; To complement persons present, with a thousand *Flatteries* and *Lyes*, and revile the same persons, as soon as they are *absent*, with as many *Calumnies*, *Slanders* and *unjust Reproaches*, which is one of the worst kinds of *Madness*, and indeed a Devilish one, because they know they do not as they ought, being at that very time accused and condemned by the *Voice of Wisdom*, or divine Principle; nor is there scarce one thing in Ten that men in the World do act, but is far greater *Madness* and Evil, than those things which persons do that are deprived of their *Sences*.

For Example; Is it not a greater Extravagance for an Ambitious man to sell his Liberty, and become a  
S. 4
slave

264 **A Discourse of Phrensie,**  
have to the Lusts and Capricio's of  
*Grandees*, to spend whole years in  
supple Attendances, Crouching,  
Cringing Fawning or Dissembling,  
only in hopes of being one day made  
a *great man*, or having an airey  
Title added (like a Rattle) to his  
name, and seeing people stand Cap  
in hand to him, whom he imagines  
to *admire him*, though in truth as  
many of them as are wise, deride  
and pitty his egregious Folly? For  
a Lascivious man to waste his  
Wealth, his Strength, and expose  
both Body and Soul, for the filthy  
imbraces of a loathsom Strumpet?  
And hazard his Life and honour in  
attempting the Chastity of some  
virtuous Woman, and be ready to  
dye for the Love of her, whom as  
soon as he has debauched, he will  
scorn and hate? For men to swallow  
down vast Estates at their *Throats*,  
and *Piss* away the Labours of their  
Ancestors against the *Wall*? To load  
their



their Table with variety of Dishes, and be at any charge for *poinant Sauces*, to provoke the Appetite beyond the power, as well as necessities of Nature, that their Bodies may be filled with *Diseases*? That they may roar under the *Stone*, and the *Illiac Passion*, and live Tormented Lives, and dye an Immature Death? For Parents to cark, and care, and vex, and torment themselves with unreasonable Toils, and many times hazard their *Souls*, for unjust Gain, meerly, to heap up Estates for their Children, who all ready with them dead; or to leave Riches amongst strangers, who in their frolicks laugh at the memory of the *old Miser*, and make themselves and their Companions merry with telling ridiculous Stories of him, who for their sakes, and for the getting those very Houses, and those Bowls they carouze in, lies perhaps broyling in the hottest Caverns

266 A Discourse of Phrensie,  
verns of the Everlasting Tophet?

These, and an hundred the like things, which are the main business, and the daily imployment of many, that would be counted the shrewdest and most notable part of Mankind: Are not, I say, all these far greater, and more mischievous *Phrensies*, than for a man to pull off his Garments, and sit naked, and spend time in weaving of *Straws* or *Building* with Chalk upon the Walls innumerable Cities, whereof he fancies himself to be Emperor? To speak Truth, the World is but a great *Bedlam*, where those that are *more mad*, lock up those that are *less*; the *first* presumptuously, and knowingly, committing Evils both against God their Neighbours and themselves; but the *last*, not knowing what they do, are as it were next door to *innocency*, especially when the Evil Properties were not awakened, nor predominant in the Complexion in the  
time

time of their Senses: Tell me I pray? Are not all these Intemperances, Violence, Oppression, Murder and savage Evils, and Superfluities deservedly to be accounted the worst Effects of Madness? As also, Lying, Swearing, vain Imaginations, and living in and under the power of evil Spirits, more to be dreaded than the condition of those that want the use of Senses and Reason; and therefore are esteemed Mad?

§. 8. As for the *Species of Madness* they are as *various* as men are in their Complexions; for according to what Principle and property, whether good or evil, does govern the Life, in the time of their retaining their Reason and Senses, such a property does more clearly manifest it self when the Reason and Senses are broken to pieces; for this cause, some who have seemed very Religious, and soberly inclined

268     A Discourse of Phrensie,  
clined, as long as they retain'd their  
Senses and outward Reason, as soon  
as they become deprived thereof,  
the bitter envious fierce wrathful  
proud Spirit appears in its own form,  
and has its operation without let or  
hindrance, which was before by  
the cunning Reason and sensual sub-  
tlety kept in, that it could not mani-  
fest it self; for some men have ob-  
tain'd so much outward government  
over this bitter Spirit, that they can  
at one and the same time cry *Hos-  
anna*, and *Crucifie*; say, *God bless  
you*, and in their hearts wish your  
*destruction*: But when such people,  
who hide their *Wolvish* and *Bearish*  
*Natures*, in the external sheeps cloath-  
ing of a dissembled Innocency, hap-  
pen to be *Mad* or deprived of out-  
ward Sense and natural Reason,  
then they discover the Savage Na-  
ture that ruled before in the Center  
of their Souls. But others, who in  
the time of their sound Senses, were  
accounted

accounted harsh and morose, or severe, their Tongues not so smoothly plain'd, or Tipt with Complements, but yet their words and works more agreeable to their insides; that is, they *speake* as they *think*, and do not play the Hypocrites, by retaining subtil Reservations, or saying one thing, and at the same time resolving on another; such, I say, though many of them did not seem to be so fair and good men as the former, yet they are really more innocent, and have far better Principles within, than the others, who made use of their Natural Faculties, to hide and cover the subtil bitter Spirit; and therefore when these latter plain sort of people happen to be distracted, they appear more calm and friendly than the former, because the good property had a greater dominion in the Soul.

§. 9. Every person when disturbed

270 *A Discourse of Phrensie,*  
bed in his Senses and Reason, then  
the distinguishing Faculties of Na-  
ture does variously appear in proper-  
ties and Qualities, differing accord-  
ing to which of the seven Forms  
Nature did carry the upper domini-  
on in the Complexion. Therefore  
*Mad People* vary as much in their  
Inclinations and passions of *Love*  
and *Hate* as they did when in their  
*Senses*.

For Example; If the first, or  
*Saturnine* Property did preside in the  
Soul, and be not corrected, moder-  
ated, allayed, and made friendly by  
*Wisdoms Voice*, whilst they remained  
in their Senses, then such will mani-  
fest themselves when *Mad*, in sullen,  
dogged, mischievous Melancholy  
dispositions and Inclinations, with  
blasphemous words, apt to hurt, and  
be injurious, with *Sour* evil Com-  
plexion and Looks.

But if the *Jovial Properties* had the  
uppermost Governments in the time  
of

## Madness & Distraction. 271

of their Reason, then such, when out of their wits, are for the most part affable and friendly, using no cruel words, nor so apt to do hurt, or be churlish, or dogged.

But if the *Martial Property* be superior in the Complexion, such when deprived of Sense and Reason, become *furious*, *blasphemous*, apt to all mischief and violence, great Swearers, and very unruly, fierce, turbulent, and raging.

But if the *Solar Property* do bare Rule, such have great and high thoughts, and lofty Imaginations, fancying themselves to be *Kings* and *Princes*, and that all are in subjection to them; and between while, they are very unruly fierce and boisterous, when they think they are not respected or humoured according to that Quality they have assumed to themselves.

So where the *Venercal Property* swayes in the Complexion such are  
between

between whiles friendly, apt to laugh, and be merry, often discour-  
sing of Love affairs, and will sing  
and dance, but sometimes are little  
out-ragious, though not like the  
former; for these people seldom do  
any hurt, nor are they subject to  
Cursing Swearing, or such like evil  
Speaking.

Where the *Property of Mercury*  
does bear sway in the constitution,  
there is a strange mixture of Imagi-  
nations, they are apt to think them-  
selves very cunning, extraordinary  
free and frolicksom, with their  
Tongues running out of one thing  
into another, prone always to talk  
too much, and very furious bold and  
raging, but calm at certain Inter-  
vals.

Lastly, where the *Lunar property*  
predominates, such people are ex-  
treamly unconstant, fierce, and ra-  
ving, never at any certainty, but  
roaming out of one thing into ano-  
ther



ther : And not only this last sort, but all other *Mad people* are better or worse, according to the Motions, Influences, Configurations and Aspects of the Cœlestials, and their benevolent or malevolent Rayes, towards the Ruling Constellation of each mans Complexion, because all people that are deprived of the use of their Reason, Sense and distinguishing Faculties, are more immediately subjected to the outwardmost Government and Influences of the Stars and Elements. And you may perceive a sensible alteration in their Humours, Dispositions and Inclinations, as the Cœlestials alter; which as they have Influence upon, and do vary and change all things, so more especially do they operate upon those that have lost the guidance of the *Will*, which is the *Primum Mobile* of mans Life : Therefore it is observed, that distracted

T  
people

people are more subject to be altered by the Influences Cœlestial, especially by the progress and Configurations, that the *Moon* has with the other *Erraticks* and Constellations, she being the Mansion-house or *Magazine*, which receives all the Influences of the greater and higher Bodies, or Stars: And therefore persons bereaved of their Wits, are in our English Laws called *Lunaticks*, from the great power she hath upon such people.

§. 10. By Custom, Sense and Reason, most men do hide their inward Inclinations, Dispositions Complexions, and what property carries the upper dominion in their Hearts and Souls, so that the same may by several means be discovered and laid open, is manifest in *Drunkenness*, which is a kind of  
*short*

*short Phrensie*, or *Temporary Madness*, which make people appears in various *Moods* and *Dispositions*; for those that seemed of a *Malancholy Complexion*, seem *Sanguine*; and the *Sanguine*, *Malancholy*; for it renders men to be that outwardly which they are inwardly; for this cause, some that are counted, and seem to most men to be *Severe* and *Austere*; when drink has opened the *Sanguine Gate of Nature*, are found to be very familiar, friendly and kind in their words and works: But on others, it hath a quite contrary operation, viz. such who carried themselves very affable and friendly, when overcome with *Liquor*, grow *Cruel*, *Quarrellsome*, *Devilish* and *Uncivil*, which does clearly intimate, that the *Saturnine* and *Martial* Principles did predominate in the Soul; for drink makes people appear in various *Forms*,

because during the operation thereof, they are really deprived of the Exercise of their Right Reason and Sences of true *distinguishments* of things, whereby they are uncovered, and as it were left naked (as *Noah* was, after he had drank too liberally of the fruit of his new planted Vines). And so the inside appears as it is, in its own *Form* and *Nature*, which does most truly discover the Complexion and natural Inclinations; and what property does govern essentially in a man; for then all glosses and cunning are removed; whereas whilst a man is *himself* (as they use to call it) Shame, Reason and good Breeding put a Restraint upon those vitious Inclinations, lurking within and suffer them not to appear; but when they are deprived of their Sences and Reason, then they have no power to use those subtil Arts  
of

of *Hypocrisie*, but what form soever has the predominancy does display and manifest it self in its own Colours. And therefore as soon as they recover their Reason, and come to their Senses, they are ashamed of what they did, and by Reason, and Breeding, endeavour to hide these Defects and Ill Qualities, which rule over them. And thus not a few through *Wit* and *Subtilty* appear as if they were Saints, but in truth they remain but little better than *Devils*; so great is the power of mans Wit and contrived Understanding that he can appear with two faces to deceive others first, and himself at last: It is therefore a very difficult matter for any to judge of mens Complexions, or real Inclinations, except God have endued him with somewhat of the universal understanding of the nature of things, and of the

signatures of nature; for the form or figure of each thing, does to the enlightened Eye discover the inward Properties thereof.

But this is more evidently discovered in *Phrensy* or *Madness*, the same being a real turning of the inside of all the natural Properties and Faculties of the Soul outward; so that whatever mad people do externally in words or actions, the very same other Folk do inwardly in thoughts and Imaginations; and the difference is only this; The one speaks and forms every thought into words: having not the Bridle of sense nor Reason to restrain him; the other often times cuts off such and such thoughts and Imaginations in the Budd, or at least shuts the grand Gate, the *Mouth*; and keeps those shameful unruly Stragglers in, not suffering the Organs and Properties of Nature

Nature to form them into Artic-  
lar Expressions.

§. 11. It is also further to be noted that all, or most *Mad People*, are far stronger, and more able to endure Hardship, Hunger, Cold, and the like inconveniences, although many of them are naturally of weak *tender* natures, and during the continuances of their Senses, and Reasoning Vigour, did indulge and enure themselves to tenderness; yet when once they become Mad, they are so strong and powerful, that some of them must have two, three or four men to hold and rule them; and as to their enduring of Cold, it is wonderful, for even nice, tender Gentlewomen, who Screen themselves all the Winter by lusty Fires, in warm Beds, and close Chambers, and the like; with choice Foods,

280 **A Discourse of Phrensie,**  
and cordial Drink, are no sooner  
deprived of their Reason and Sen-  
ses, but they leap over all these  
things, and endure hardship, to ad-  
miration, without prejudice to  
their health, even beyond the stur-  
diest constitution; the reason where-  
of is, because when people, by any  
of the fore-mentioned Accidents,  
and Passions, fall into Distraction,  
the whole Systime of Nature being  
put into a tumultuous unequal Mo-  
tion, the same does in a moment of  
time rouse up or awaken the deep  
or great Original Fierce, Poysonous  
Fire; or the four first Forms  
of Nature. Now when these tur-  
bulent Fires of *Saturn* and *Mars*  
have obtained the dominion, and  
sole Government in the Soul,  
they with a rapid motion destroy  
the Government of the *Divine*  
*Light*, and also of the *humane Na-*  
*ture*, which are and ought to be  
the



## Madness & Distraction. 281

the *Moderator*, and *Allayers* of the  
aforesaid original poysonous Fire,  
and the true Distinguishers between  
what is good, and the contrary,  
and thus the Spirit being alwayes  
as upon a *ferment*, and uncontroll-  
able motion, it warms, strengthens,  
and oftentimes does as it were put  
a new life into the very Element  
of the Body, whence a strong vi-  
gerous strength and agility of bo-  
dy, and a Defence of Cold, *Hun-*  
*ger*, and the like inconveniencies does  
proceed

This is further demonstrated by  
all sorts of people in *Passion*, of  
either Love or Hate, or when sur-  
prised, or in *Sudden Frights*, are  
they not Generally under such  
Circumstances of far greater Spirit,  
stronger and more active Bodies,  
and rendered more able to *Lift*, *Run*,  
*Carry*, *Fight*, or any other thing  
Good or Evil, then at other times,  
and

282 **A Discourse of Phrensie,**  
and have abundantly more courage, and they can attempt and perform many wonderful things without the least suspicion of Danger, which at other times they tremble to think of, and would not for the greatest rewards be perswaded to undertake.

Nay, when the Soul-Fires are kindled in the poysonous Root, a man can without Dread and Fear lay violent hands on himself, so wonderfully great is its power, for this is a madness of the highest degree, since *no man*, (as the Apostle said) *hates his own Flesh, but loveth and cherishes it*, which ought well to be considered by all Jurors concerned in such cases.

So likewise when men are overcome with *Drink*, the spirituous Properties of the strong Liquor, received in too great a quantity, do by *Simily* incorporate with the  
Spirits

## Madness & Distraction. 283

Spirits of Nature, in the Elements of the Body, so that it inkindles the Original fierce Fires, and puts the whole Frame of Nature into a tumultuous state of Inequality, and during its operation, *Reason* it captivated; and men in this condition may truly be said to be in the worst kind of *Madness*, as clearly is manifested by their idle lewd Discourses, and mischievous Actions.

Likewise *Malancholy* people, when grievously oppressed with its taciturne Properties, are in a degree deprived of their natural Sences and Reason, and the Soul becomes as it were *Spiritual*, so that it Imagines, Sees, Hears, and Apprehends wonderful things, which, though to others appear as meer fantasies, yet to them are real, and *essential*.

## 284 A Discourse of Phrensie,

§. 12. As for the *Original Seed*, or Spring of Phrensies or Madnes in the Body, it must be noted, Besides what hath been already said, that there is in the Pipe of the Artery of the *Stomach*, a vital Faculty of the Soul, for the in-beaming of Rayes of Light into the *Heart*, so long as it is in a good state, but when through Passions and Disorders it behaveth it self rashly, or amiss, then presently Heart-burning, Fainting, Giddiness of the Head, Appoplexes, Epilepsies, Drousie-Evils, Watchings, Madneses, Head-akes, Convulsions, &c. by the means we have herein before described are sturred up. And since the stomach is the Seat of the Concupiscible Faculty, and from whose fumes both sleep and watchings are occasioned; and since that *Alienation of*  
mind

mind chiefly proceeds from irregular desire, it may rationally be concluded, that the Prime local Spring, or Seed of Madness is in or near the stomach, or its neighbouring parts, the *Midriff* and the *Spleen*; though afterwards it displays its male-influences upon the *Brain*; for a man forms his Images in the *Midriff*; as well those of the *Concupiscible*, or Desiring, as those of the *Iracible*, or Wrathful Faculty, so that Madness is therefore not undeservedly called, *Hipocondriacal*; for the prime Efficacy of disturbances consisteth in the *Spleen*, and therefore perhaps Antiquity hath counted *Saturn* the principle of the Starry power, and highest of the wandering Stars, to wit, that which should cast his influence downwards on the rest, but that the rest should in no wise reflect upwards, because they are believed

286 A Discourse of Phrensie,  
to conspire for the Commodities of  
sublunary things, but not on the  
contrary upwards; and therefore,  
though they called the same *Saturn*,  
the Original of Life, and begin-  
ning of Conceptions, or Genera-  
tions, yet they also named him,  
The *Devourer* of his own young  
*Children*, as thereby intimating,  
that as the *Images* or Ideas framed  
by the *desirable* Faculty do make  
Seed fruitfull, so also the Inns of  
Digestion in us, when they are ex-  
orbitant, consume the new and  
tender *Blood*, and bring many *Di-*  
*seases* upon us.

§. 13. But besides the before-  
mentioned most usual Causes of  
*Madness*, from the *Passions*, we de-  
ny not but sometimes other things  
received in from without, may oc-  
casion *alienation* of *Mind*.

Thus the Biting of a Mad-Dog  
conveys

conveys a Venom impregnated with its own raging Idea, which is soon communicated to the Spirit of man, and produces in him that wilde foolish conceit, called, by Physitians *Hydrophobia*, or a fear of Water, in which the Person affected by an error of his imaginations seems to see the Image of a Dog; and in time, if no Remedy be found, grows raving Mad, and dies, so also those that are Bit with the *Tarantula*, a venomous Beast, or Insect, seen sometimes in *Italy*, and other forraign Parts) are particularly disposed to a certain kind of skipping or *Dancing* Phrensie, which at last proves Mortal: So some by ignorance of Apothecaries, who have taken *Henbane-Seed* instead of *Dill*, have immediately become Mad, Stupid and Foolish, so that they could not utter an intelligible word, for all which there  
are

are distinct Reasons in Nature, but too tedious here to be related, and somewhat unnecessary, because these Cases very rarely occur amongst us.

§. 14. As to the Cure of Madness in general, the Schools commonly prescribe *Blood-letting*, and *Sleep procuring Medicines*, but with how much success daily experience witnesseth, they mistake the *Cause*, and therefore blindly combat with the *Effect*; and for the latter, let such as intend to cure Distractions by *sleepy* things, take notice that *stupifactive Medicines* do scarce procure sleep unto mad persons by a four-fold Dose; and when all is done, they increase the *Madness*; for *Madness* is nothing but an *Erring Sleepifying Power*, because every Madman dreameth waking; and therefore *Stupifactive Dreams* are



are thereby added unto *dotting Dreams* in waking, and so the mind more disturbed then before. Therefore undoubtedly, the sealing Character in a Madman, presupposes a restoring of the hurt reason, and a correction of the Poyson by its Antidote, but not another stupefactive Poyson to be added unto it.

And as Supifying Medicines are of little value, but rather prejudicial, so, much more mischievous is too much Company, and prating, and especially, the Teazing of such distempered People with unnecessary Questions; on which score, as I must acknowledge that Gallant Structure of *New Bethlam* to be one of the Prime Ornaments of the City of *London*, and a Noble Monument of *Charity*, so I would with all Humility beg the Honorable and worthy Governours

U                      thereof;

290 A Discourse of Whorensie,

thereof, that they would be pleased to use some Effectual means, for restraining their inferior Officers, from admitting such Swarms of People, of all Ages and Degrees, for only a little paltry Profit to come in there, and with their noise, and vain questions to disturb the poor Souls; as especially such, as do Resort thither on Holy-days, and such spare time, when for several hours (almost all day long) they can never be at any quiet, for those inportunate Visitants, whence manifold great inconveniences do arise. For,

First, Tis a very Undecent, Inhumane thing to make, as it were, a *Show* of those Unhappy Objects of *Charity* committed to their Care, (by exposing them, and making too perhapes of either Sexs) to the Idle Curiosity of every vain Boy, petulant Wench,  
 or

or Drunken Companion, going along from one Apartment to the other, and Crying out; This Woman is in for Love; That Man for Jealousie; He has Over-studied himself, and the Like.

Secondly, This staring Rabble seldom fail of asking more then an hundred impertinent Questions. — As, what are you here for? How Long have you been here, &c. which most times enrages the Distracted person, tho calme and quiet before, and then the poor Creature falls a Raving, and too probably, a Cursing and Swearing, and so the holy, and tremendous name of God is dishonored, whil' est the wicked people, who think it a rare Diversion, instead of Trembling, as indeed they ought, being themselves really Guilty, as the Occasion of all these Blasphemies, fall a Laughing and Hoor-

292 **A Discourse of Phrenie,**  
ing, and so the poor distracted  
Creatures become twice more fierce  
and violent then ever.

Thirdly, As long as such Distur-  
bances are suffered, there is little  
Hope that any Cure or Medicine  
should do them good to reduce  
them to their Senses or right Minds,  
as we call it, and so the very Prin-  
ciple end of the House is defeated.  
Certainly the most hopeful means  
towards their Recovery would be  
to keep them with a Clean Spare  
Diet, and as quiet as may be, and  
to let none come at them but their  
particular Friends, Grave sober  
People and such as they have a  
kindness for, and those to, not  
alwayes, but only at proper times,  
whereby discoursing with them in  
their Lused Intervals Gravely, So-  
berly, and Discreetly, and humour-  
ing them in little things, shall do  
much more, I am Confident, to-  
ward

ward their Cure, then most of the Medicines that are commonly Administred ; But to come home to the Cure we must Consider that a mad Idea , imprinted on the principles of Life, cannot be taken away, but together with the Subject that hath closed it ; therefore a Remedy is to be found out, which may Slay, take away, or obliterate that Image of madness, or the Blot so characterized ; just, as 'tis said, a *Blemish* imprinted by the *longing Mother*, doth by the moving of the hand of a dead *Carcase* (that was killed by a lingering Consumption) on it, until the cold thereof shall pierce the Blemished part, vanish away for the future of its own accord.

After the same manner the Idea of madness ought to be put to flight, whether it be done by the *death* of the said Idea, or by ingenerating

294 **A Discourse of Phrensie,**  
generating an Idea of equal pre-  
vailency, or one that over-power-  
eth the foolish Idea; for from  
hence it comes to pass, that a re-  
medy for Madnes hath hitherto  
been dispaired of, because the na-  
ture and properties of the Distem-  
per hath not been searched for be-  
yond the excesses of *first Quali-  
ties*. Nor can it be but the scope  
of cureing must be difficult, be-  
cause not only the Idea of a cor-  
rupted imagination, and a *sealy-  
mark* and blemish is introduced in-  
to the innermost point of the un-  
derstanding, but also, because the  
restoring of the *inbred Spirit* is  
hardly to be effected, since the  
sweet Government of the *divine  
Principle* is cast of, and the Crea-  
ture is now no longer able to turn  
his *Will* thereunto, or to hearken  
unto the *Voice of Wisdom* for help;  
but *Infinite Goodness* is never wan-  
ting

ting to those that truly seek him in *Humility*, that with Bowels of *Charity* towards their Neighbour; to such God, the Giver of every good and perfect Gift, will in his own due time reveal and communicate a *proper* Remedy; for Medicines have with a success been administered wherein a *Symbole*, or Mark of Resemblance doth inhabite; that is the firmamental imaginations of a sounder judgment. For truly, as there are Poysons of the Mind, causing the alienations thereof, for sometimes, or for the whole space of Life; to wit, such as do introduce a proper Phantasie into us, as a *Mad Dog*, the *Tarantula*, &c. So also there are in *simples* their own Fruits, of the knowledge of Good and Evil, in their first face indeed *poisonous*, under which notwithstanding the  
more

296 A Discourse of Phrensie,  
more rich Treasures, and renew-  
ings of the *mind* are kept.

OT The Antients Celebrated even  
to a proverb, the vertues of *black*  
*Hellebore* in such cases; For al-  
though manifold *Vomitive* Medic-  
ines are not wanting, yet a pe-  
culier vertue is attributed to *Hel-  
libore*, for a *Mad brain*; not that  
the poysonous and hurtful qua-  
lities doth reach unto the *Head*,  
but because it unloads the *Mid-  
riff* and the *Spleen*, the original  
Seats of this distemper, and so  
by consequence relieves the *Brain*,  
which was affected by a secondary  
Passion.

§. 15. For such as have been  
*Bitten* with a *Mad Dog*, the Dutch  
(as I have heard) do prevent the  
Mischiefe, by applying to the  
place a raw Herring salted, for  
three



three dayes space, every day renewed; but if that had been neglected, and the party begins to dote, and fear the water, (which is one of the first symptoms of that kind of Distraction) then they get him on ship-board, strip him, and tye him to the end of the Sail-yard, and lifting him first on high, *plung him down headlong into the Sea*, and let him remain a little while under water, and so a second, and third time and then take him down, place him on a smooth place with his back upwards, and his head declining, or as it were hanging over something, and so will cast up all the water received into his stomach, and thence forward be perfectly cured.

And Vanhelmont witnesses, that such plunging over head and ears  
is

298 *A Discourse of Whrenle,*  
is a Cure, not only in that case,  
but in other inveterate *Mania's* or  
*Madnesses*, and in fresh water as  
well in the Sea; He sayes, he hath  
often tryed it, and was never  
deceived in the event, but when  
through fear of drowning them,  
he drew the *Mad* persons too soon  
from under the water.

For prevention of these distract-  
ed Calamities, since generally, and  
most commonly they proceed from  
excess of *Passion*; and irregular  
*Desire*; Therefore let all Persons  
Study by Temperance, and Mo-  
derating their Affections, to eschew  
those baneful Evils; and by heark-  
ening to the *Voyce* of *Wisdom*,  
they shall assuredly avoid them;  
and many other Distempers and  
Mischiefs: Therefore, O Man!  
consider what is before mentio-  
ned, keep thy Self to thy Self;  
turn

turn thy Eye of thy Understanding *inward*; observe thy *own Center*, and learn to understand with *David*, *That thou art Fearfully and Wonderfully made*, and so by the Conduct and Guidance of the Divine Light and Love thou shalt come to know the wonderfull Power of God in thy own Soul; which will open unto thee both the Mysteries of *Nature*, and the Treasures of *Eternity*.

---

FINIS

---

Open Thy Eye of the Understanding  
ing heart; observe thy way  
not and learn to understand  
Dost thou know the way  
Which leadeth unto  
Contact and Fellowship of the Holy  
vine, life and love then shall  
come to know the wonderful  
work of God in thy soul which  
will open unto thee the treasures  
treasures of nature, and the treasures of  
Heaven.

Thou shalt see the  
light of the world  
and the light of  
Heaven.

Thou shalt see the  
light of the world  
and the light of  
Heaven.

---

# ADVERTISEMENT.

*Publisht by the Author of the Treatise  
of Dreams and Visions, &c. Four  
very useful Books, viz.*

## I.

**T**HE Country-Man's Companion, or a  
New Method of ordering Horses and  
Sheep. 1<sup>st</sup>. How to preserve Horses  
from Surfeits, and other Diseases where-  
unto they are subject; and also to render  
them much more useful and serviceable  
than is usual, and yet with less trouble  
and charge to their Owners. 2<sup>dly</sup>. How  
to preserve Sheep sound, healthy and free  
from the Diseases whereunto they are  
subject; and particularly concerning the  
Rot in Sheep, how it is contracted, the  
times when, and the only sure and cer-  
tain means to prevent it, and secure Sheep  
sound in the most fatal times of a general  
Rot.

Second

**T**he Good Housewife made a Doctor, or  
 Healths choise and sure Friend. Be-  
 ing a plain way of Natures own prescri-  
 bing, to Prevent and Cure most Diseases  
 incident to *Men, Women and Children,*  
 by Diet and Kitchen-Physick only.  
 Wherein is laid down the most proper  
 and natural ways of preparing many ex-  
 cellent sorts of Food, both for healthy  
 and sick People. Also, the nature, use  
 and excellency of forreign Fruits, Spices,  
 Sugers, &c. Together with the Nature  
 of most sorts of *Wine,* and other Drinks  
 commonly drunk, each being spoken to  
 in distinct chapters by themselves. With  
 many other useful Observations, too  
 large here to Recite.

**T**he Way to make all People Rich, or  
 Wisdoms Call to Temperance and  
 Frugality, In a Dialogue between *Sophro-  
 nis* and *Guloso,* One a Lover of Sobriety,  
 The other addicted to *Gluttony* and Ex-  
 cess.

**F***riendly Advice to the Gentlemen-Planters of the East and West-Indies, in three parts. I. A brief Treatise of the most principal Fruits and Herbs that grow in the East and West-Indies; giving an Account of their respective Vertues, both for Food and Physick, and what Planet and Sign they are under. Together with some Directions for the Preservation of Health and Life in those hot Climates. II. The Complaints of the Negro-Slaves against the hard Usages and barbarous Cruelties inflicted upon them. III. A Discourse in way of Dialogue, between an Ethiopiean or Negro-Slave, and a Christian that was his Master in America.*

**A** *Dialogue between an East-Indian Brackmanny, or Heathen-Philosopher, and a French-Gentleman concerning the Present Affairs of Europe.*

All Printed and Sold by *Andrew Sowle* at the Crooked-Billet in *Holloway-Lane*, in *Shoreditch, London.*





